# THE LIFE AND LABOURS OF A.E. ECCLES

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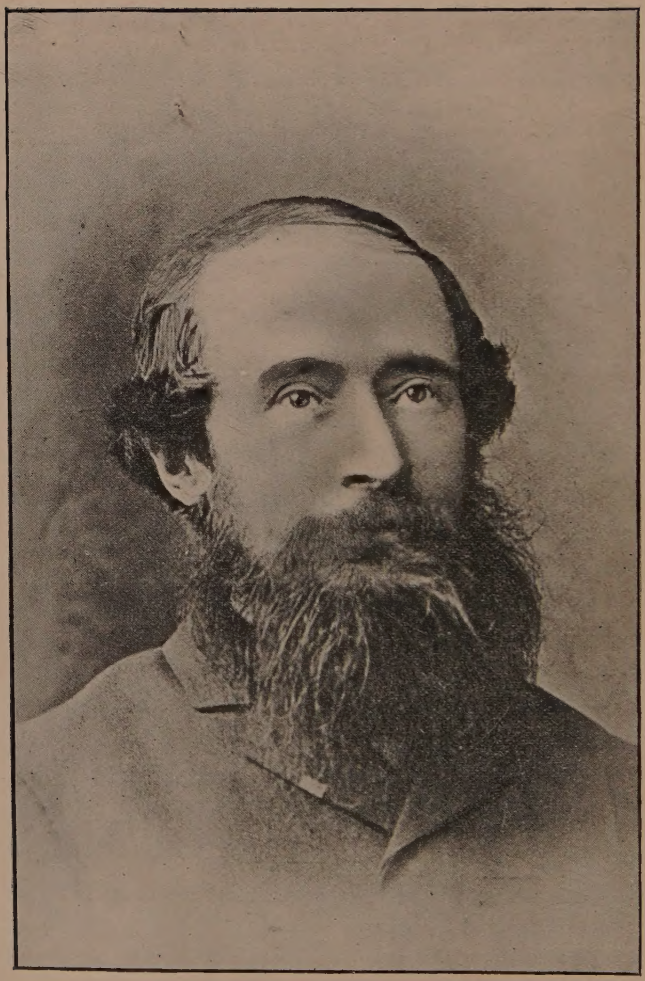

ALFRED EPHRAIM ECCLES.

# THE LIFE AND LABOURS

# OF

# ALFRED EPHRAIM ECCLES

## Of White Coppice, Chorley

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## A LANCASHIRE REFORMER

CHORLEY:
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# THE LIFE AND LABOURS OF ALFRED EPHRAIM ECCLES.

## INTRODUCTION.

During a long period of years, workers in the cause of Temperance have been afforded—through the medium of the British Press—frequent glimpses into the life and labours of Mr. Alfred Ephraim Eccles, of White Coppice, but the present volume is designed to serve as a more permanent record of a long life of devotion to the practice and propagation of principles which most vitally concern the highest interests of mankind.

The volume is a continuous and fervent appeal to common-sense, and its life-lessons are instinct with living force.

This claim is advanced with the satisfaction of an enthusiastic and zealous gardener, who, having toiled unceasingly, beholds at length the glorious fruit of his labours in the splendour and profusion of rich and fragrant bloom.

His birth was practically contemporaneous with the inception of the Temperance movement in the

British Isles, as about the year 1830, the advocacy of Total Abstinence from all kinds of alcoholic beverages was begun.

Mr. Eccles in early manhood took up the cause in which he has since laboured with might and main, and some of the results of his efforts are stated in the following pages. His earnest desire is—in the closing years of a life which has been one of strenuous activity—that the volume shall be as the seed which bringeth forth abundantly to the honour and glory of the Master. "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." Hebrews, Chap. XIII., verse 16.

# THE LIFE AND LABOURS OF ALFRED EPHRAIM ECCLES.

## CHAPTER I.

### EARLY LIFE.

It is a rather singular coincidence that the year 1830, in which Alfred Ephraim Eccles, of White Coppice—one of Lancashire's most ardent Temperance reformers—first saw the light of day, was one in which great numbers of the inhabitants of the British Isles began to declare against the terrible drinking habits of the people.

Numerous organisations were formed, and their continued multiplication was evidence of a deep-rooted conviction that the prevailing intemperance of the people was a gross menace to the future well-being of the nation.

Following the Continental war in consequence of the removal of the duty and reduction in the price of spirits, etc., drunkenness greatly increased. The following notice was, in fact, commonly displayed in the windows of public-houses: "Dead drunk for twopence. Clean straw for nothing." The subsequent development of the Temperance movement naturally lays

within the scope of this work, but a few personal and family details of interest call for attention in the first instance.

Alfred Ephraim Eccles, the son of William and Alice Eccles, was born on the 13th of April, 1830, near Darwen, in Lancashire. His parents were God-fearing and sober-minded people, and their close association with the Congregational Church provided an outlet for their services, where they exercised a wholesome influence upon all with whom they came in contact.

Mr. Eccles's father built the first cotton factory in Darwen, where he introduced the power loom, and employed seven hundred weavers so far back as 1825. Both his grandfathers were cotton manufacturers; one of them manufactured cotton cloth which was printed by the first Sir Robert Peel (whose son became Prime Minister and repealed the Corn Laws). His uncle, Joseph Eccles, was the first who used spinning machinery to make cotton yarn in Darwen—now a cotton manufacturing town of over 50,000 inhabitants.

About the time of Alfred's birth his father, William Eccles, died at the age of 37 years. The contributory causes were peculiar, as will be gathered from the following. He had been called upon to serve on the Grand Jury at the Lancaster Assizes, and being obliged to remain overnight, he stayed at a public inn. Although he had never had a day's illness in his life, as

the result of sleeping in a damp bed at that place he caught a severe chill. He was, unfortunately, made still worse by a medical man who was addicted to drink. The doctor resorted to "bleeding," and death ensued shortly afterwards. Two medical brothers of the deceased condemned the treatment, but the same intemperate physician injured many others by bleeding them, and he himself came to a melancholy end by falling from his horse when in a drunken condition.

Notwithstanding his tender years, it is recorded that the drunken physician already mentioned—Dr. Gaulter caused him to be "bled" on several occasions —twice with the lance, and once with sixteen leeches.

When Alfred was six years old his widowed mother removed from Darwen to White Coppice, in the parish of Anglezarke. He received a liberal education, and when ten years old was sent to a boarding school at Waddington. He next proceeded to another boarding school at Whalley, where he ultimately took a high position, and his education was completed at Tulketh Hall.

Very early in his school life he evinced an aptitude for mathematics and languages, and was a favourite with his schoolfellows and teachers.

Mr. Eccles has often referred to the advantage he derived through the friendly interest taken in his education by one of the masters at the school. Alfred learnt to play the organ and piano, and had the privi-

lege of playing on a fine organ in the church at Whalley. In his subsequent career he found the knowledge of music exceedingly useful when engaged in Temperance and Christian work.

Mr. George Edmondson, the Principal of Tulketh Hall, had spent some years in Russia, where he had held an appointment as Private Secretary to the Czar, and he spoke several languages very fluently. Mr Eccles has vivid recollections of distinguished foreigners visiting Tulketh Hall, and of the interest he felt in hearing the Principal converse with them at the dinner table in their own language.

Several of Mr. Edmondson's pupils became famous, notably Sir William Hamilton, whose name has a place among England's greatest philosophers.

Dr. Thomas Archer Hirst, F.R.S., F.R.A.S., was born in the same year as Mr. Eccles, and it was at Queenwood College—founded by Mr Geo. Edmondson—that Hirst made the acquaintance of Professor Tyndall, who was then a tutor at Queenwood, and acquired that taste for science which he afterwards used to such advantage. Professor Fawcett, another pupil, rose to the high position of Postmaster General.

Mr. Eccles was accustomed to riding and driving from early childhood, and soon after leaving the boarding school, on account of over-study, he was advised by his doctor to take up shooting, in order that he might have an object for out-door exercise. In later

life, when shooting and fishing with other gentlemen, he found the experience thus gained of great advantage and he was known to be an ecxeptionally good shot.

A. E. Eccles was the best bat in the local club in the early days of cricket, and he generally went in first. But he found that his eyesight gradually became faulty through smoking, so that he could not see the cricket ball after it was pitched. After giving up smoking his eyesight returned and he had no difficulty in seeing the ball. He also became a total abstainer from drink, and in a first-class cricket match he was able to carry his bat through both innings, going in on the fall of the second wicket in the first innings and first in the second innings.

There were no County Clubs in those days, and the "All England" Eleven used to allow Town Clubs to play fourteen or sixteen men in the matches against them. Although Mr. Eccles's club never beat "All England," they did beat the Preston Club, shortly after the latter had defeated an "All England" Eleven.

When he became an abstainer he found that the dinner which usually followed a cricket match, was not congenial to one who neither drank wine nor smoked cigars. The young fellows used to be egged on to smoke and drink to the health of the players, and many were ruined by the drink seller in the tent.

The Chairman would say, "Now, gentlemen, fill

your glasses; I have another toast to propose," and so they would order bottles of port, which had a bad effect upon both their pockets and their health, besides causing bad conduct. Mr Eccles ultimately discovered that the Club had been started to bolster up a liquor shop, and he found that the chairman of the Club was a wine merchant who supplied the wines. That explained why he proposed so many toasts.

Mr. Eccles's last appearance at the cricket ground was at Chorley Fair time, when a scratch match was arranged, he choosing one of the sides and another member the other. The drinking man chose the best players regardless of their having had drink, whilst Mr. Eccles chose those who had not been drinking. It was amusing to see how the inferior but steady players succeeded in beating those who were better players when sober, but who were on that occasion muddled by the intoxicants they had imbibed.

It would appear that the publican gets in touch with all the recreations of the people in order to promote his trade. This is one of the causes of the irregularity to be found in the scoring of players in some celebrated clubs. The variation is often caused by the variation in the drinking and dissipation in different localities—some persons and places having a greater power of temptation than others. Well might Dr. W. G. Grace say that such hospitality was bad for cricketers. No man has spoken in stronger terms than W. G. Grace

against the practice of taking intoxicating liquors, under the idea that they strengthen and fit a man for any work which requires powers of endurance. To quote his own words, "Beer and bacca are bad for cricket. I have played in many important matches without taking either, and have been obliged to decline hospitality." About that time the "Pall Mall Gazette" said:—"Dr. Grace, having exceeded all others, this year exceeded himself, having scored more than any man had done before."

To offer drink "that bites like a serpent" is mistaken hospitality, and in the case of cricketers, as Dr. Grace intimated, "it is calculated to rob them of strength instead of enabling them to excel in the noble game." How much better to obey the Apostle Paul's injunction: "To please our neighbour for his good unto edification."

During the whole of his life A. E. Eccles never went to a cricket match to watch others play. If he went at all, it was to play himself. He never went, but once, to see a football match. When passing the gate of a football field, with a friend, to oblige the gentleman he went in, but the language and conduct disgusted him and he quickly left the ground, independently of the gambling which was being indulged in. It is Mr. Eccles's opinion, and that of many lovers of sport for its own sake, that gate-money at cricket and football matches is ruining these games, and leading

more and more in the direction of professionalism, betting, drinking, and other attendant evils. People who are fond of manly games ought to play themselves, and so get the benefit of the exercise, instead of spending their time in watching others; very often catching cold and losing both health and money.

An article on the crucifixion of our Saviour, in a book which was given to him by a travelling bookseller impressed him very much and led to his conversion. He began to teach in the Sunday school at the early age of ten, and at seventeen, on leaving school to enter upon his business career, he became a regular teacher. Shortly afterwards he was appointed superintendent of the village Sunday school, and regularly conducted the religious services, which were attended by all the people of the neighbourhood, there being no paid minister in any direction within about two miles.

The fact that he was so deeply impressed by the contents of the book presented to him by the traveller, had a great influence upon Mr. Eccles, and induced him to make the giving of good books a special feature of his work for others.

At the period when he allied himself to the Temperance movement, he had been undergoing medical treatment for the space of six months, during which time he was plied with various kinds of drink and tonic medicines. As he became worse he resorted to

his books, and the first he took down from the library shelf was entitled "Bacchus," not knowing the nature of its contents, but he soon convinced himself that Bacchus, "the god of wine," so far as he was concerned, must be dethroned. He resolutely determined upon a change, "got a new lease of life," and gained 23lbs. in three months after giving up the doctor, drink, and tobacco.

The bulk of Temperance advocates being drawn from the working classes, they had not the advantage of scientific knowledge of Temperance principles. The following poem is inserted as it effectively illustrates the position in which Mr. Eccles found himself during very many years, and being one of the leaders of progressive Temperance thought, he was in a real sense a true "teacher of teachers."

## OLIVER WENDELL HOLMES'S LAST POEM.

Teacher of teachers! Yours the task,
Noblest that noble minds can ask,
High up Ionia's marmorous mount,
To watch, to guard the sacred fount
That feeds the stream below;
To guide the hurrying flood that fills
A thousand silvery rippling rills,
In ever widening flow.

Rich is the harvest from the fields
That bounteous Nature kindly yields.

But fairer growth enrich the soil,
Ploughed deep by thoughts and wearied toil,
In learning's broad domain.
And where the leaves, the flowers, the fruits,
Without your watering at the roots,
To fill each branching plain?

Welcome! the author's firmest friends,
Your voice, the surest God's deed, lends,
Of you the growing mind demands,
The patient care, the guiding hands,
Through all the mists of morn.
You knowing well the future's need,
Your prescient wisdom sows the seed,
To fire the years unborn.

THE LATE MRS. A. E. ECCLES

(Née Susanna Whiteley)

## CHAPTER II.

## BUSINESS CAREER

A. E. Eccles learnt the cotton trade under Mr James Bullough—the patentee of a great number of inventions in connection with cotton manufacturing machinery—whose grandson, Sir George Bullough, inherited the wealth made by those patents. Mr. Eccles was thus enabled to become well acquainted with every kind of machine used in cotton manufacture, and that was a great help to him in business.

Mr. Eccles managed the White Coppice Mill at the age of seventeen, and when about twenty-seven years of age he managed the Manchester warehouse. He subsequently added a larger cotton mill in the Manchester district.

He attributes his success in life to early rising, attention to business, and to denying himself those pleasures in which too many young people indulge. During the factory holiday times he never went away on pleasure, but superintended the trimming up of the engines, machinery, etc., while the mill was stopped, which could not be done during working hours. On many occasions he worked in this way two days and a

night without stopping. One night, after taking a meal at 9 p.m. he, and the men under him, were so engrossed in some engine work that they neither ate nor drank till nine o'clock the following morning. When he was able to take a holiday he utilised the time at his disposal for repairing his own physical machinery at the best Hydros in the country.

Mr. Eccles knew the business so well that it was quite usual for the overlookers to come to him for help when they had difficulty with the machinery. He was able to introduce a number of economies into the business through having acquired a practical knowledge of science. He saved £300 a year simply by beginning on his own initiative to use lead paint instead of varnish, and with an expenditure of less than £20 he saved half the fuel for driving one cotton mill, and was able to work the mill with half the number of steam boilers. At his other mill he secured an intelligent fireman, suitable steam boilers and engines, and was soon able to burn coal dust delivered by the Colliery Company at half-a-crown a ton, free of carriage, which saved some hundreds of pounds a year.

In buying and selling, A. E. Eccles avoided making bad debts: he did not buy or sell on credit. Shakespeare says, "Neither borrower nor lender be," and Mr. Eccles carried out that system in his business. He did not lend his goods to people for three or six months, till they chose to pay him, or until they became bank-

rupt, but sold his cloth for ready money, and when the goods were delivered his cashier went and received the money. When Mr. Eccles bought anything he used to pay for it as soon as the seller called for the money. The result was that no one made a bad debt through selling him anything, and the only money he ever lost in the Manchester trade, through the sale of cloth, amounted to less than £3—the balance of an account opened by a new salesman of little experience.

There would be much less trouble in business if everyone would adopt the ready-money system. A. E. Eccles thinks that those who have capital should be employers and those who have not capital should be employed, until they have saved enough to set up business for themselves. So that only those should be allowed to sell who have produce, or goods, and only those should be allowed to buy who have the money to pay for what they purchase. This would do away with all Bankruptcy Courts, cotton corners and gambling on the Stock Exchange. It is well known that above a hundred times more cotton is reported as sold on the Liverpool and New York Cotton Exchanges than is grown in the whole world, and the prices at which these fictitious sales are quoted fix the price that the genuine buyer has to pay for real cotton. This condition of things is ruining the cotton trade more than anything else, and it is shameful that plod-

ding industry should be at the beck and call of the gambler in imaginary cotton.

Alfred's devotion to his mother was such that he would not sit down, on entering the house, until he knew where she was. They went to chapel together on Sunday, and spent much time in each other's company. He did not stay out late at night, as too many young people do now-a-days.

The memory of Mr. Eccles's mother still remains, with many who were acquainted with her and felt her tender influence. So great was the attachment between mother and son, that A. E. Eccles did not marry while she was living. Mrs. Eccles was remarkable for her practical virtues, her uniform temperament and sound sense. She was one of the best illustrations of that desirable combination "mens sana in corpore sano." She had a splendid constitution, and was never known to have a cold. Her last illness was hastened by a drunken physician, who made her take champagne. This caused her to fall, and another doctor who in a drunken condition visited her, bled her to death, thus terminating the life of the first total abstainer of the first Temperance Society in the Chorley Division.

A. E. Eccles married the daughter of the late George Whiteley, J.P., and chairman of the Halifax Joint Stock Bank, of Mayfield, Halifax, in the year 1863. King Edward was married the same year, and

his first public visit was to Halifax to open the Town Hall. He then inspected Mr Whiteley's cotton card manufactory, and also the Crossley carpet works.

The union was a very happy one and was characterised by abundant work for the good of others. The house where Mr. Eccles first met his wife is interesting for the reason that a celebrated temperance advocate, who became the Mayor of Scarboro', had during the time when he was a drinker, lived in a cellar under one of the cottages which formerly stood on the same site.

Mrs. Eccles was the pleasant companion and faithful wife of her husband for thirty-five years. Her influence on all who met her was for good, and her name is held dear by many. The name of Susanna Eccles is almost as well known in temperance circles as that of her husband, and her sympathy with the cause and her untiring zeal will never be forgotten. In the little village of White Coppice she was truly the mother of the people whom her husband employed. She nursed them in sickness and cheered and instructed them in health. The undenominational Mission Room was her special care. She often addressed the people there, and taught the children in the Sunday School, which was held in the same building.

In the town and neighbourhood of Chorley she was a prominent figure wherever there was any good work going on. She established, and was for ten years

president of the Chorley branch of the British Women's Temperance Association, which was supported principally at her expense.

Mrs. Eccles joined the Good Templar Order and was initiated, together with the Rev. Charles Garrett and thirty others, by Joseph Malins, the Grand Chief Templar, in the Free Trade Hall, Manchester. She became a member of Lodge 110, of which her husband was the first Chief Templar. She held the post of Grand Vice Templar of England in the years 1890 and 1891, and was elected to the high position on account of her indefatigable work for the Order. This honour is a very difficult one for a lady to secure, there being invariably the keenest competition. Mrs Eccles was one of the best and most popular temperance speakers, and she travelled all over the country, at her own expense, in the interests of Good Templary and the cause of temperance and purity. She held other offices in the Order, including that of District Vice-Templar of North East Lancashire. She was very practical and a warm supporter of all kinds of Christian work, and the Social Purity movement.

Mr. and Mrs. Eccles were original members of the Preston Club, composed of the members of the first Grand Lodge of England, which met at Preston at the formation of the English Grand Lodge; and they frequently attended the annual breakfast re-unions of

this Club held during the annual sessions of the Grand Lodge.

Mr. and Mrs. Eccles often visited the annual meetings of the Grand Lodges of England, Scotland, Wales, and the Isle of Man, as well as the Good Templar Lodges of the Channel Islands, in many cases installing the newly elected officers of these Grand Lodges. They also frequently visited the County Lodges in different parts of England, and spent thousands of pounds in the spread of temperance and Good Templary in Great Britain, Ireland, India and the colonies.

The following is the notice of the death of the late Mrs. Susanna Eccles, published in the "Beacon Light" (November), and in the "Good Templar's Watchword" (October, 1898):

"Many thousands will feel keen regret on learning of the decease of the dear wife of Bro. A. E. Eccles, P.G.T., of White Coppice, Chorley. Many will remember her in years gone by when she graced the chair of the Grand Vice Templar, and performed its duties with complete acceptability, bringing to bear upon that office all due dignity and gravity, linked with a genial deportment and an aptitude for incisive utterance which, perhaps, carried the more weight because it was sparingly used. She never ceased to take a real interest in the Good Templar Order, and in the great Tem-

perance cause generally. Her advocacy was such as imparted dignity to the subject, which, whilst fully "understood by the common people," appealed directly to the judgment of the most thoughtful and cultured. Like her husband, she was an all-round reformer, and preached the gospel of faith in the atonement of Christ, the importance of a clean life, simple food, fresh air and pure water, as part of the doctrines which should be more taught and practised by ministers of religion and Christian teachers."

Mr. Eccles received numerous letters of condolence from friends all over the country, as well as from Good Templar Lodges. The following letter was sent to all other Lodges from the English Grand Lodge Offices, Birmingham:

"October 4th, 1898. The Grand Chief Templar deeply regrets to inform you of the death of our esteemed Past Grand Vice Templar, Sister Susanna Eccles, who has long been suffering from an illness which gave little or no hope of recovery.

"Her decease must sadden the hearts of all who knew her high Christian character and her work and worth; and our deepest sympathy goes forth to her bereaved husband, "the Children's Friend," our dear Brother A. E. Eccles, P. G. Treasurer, whose tender

solicitude for his afflicted partner in life has been so assiduous and untiring."

"Joseph Malins, Grand Chief Templar."

In 1873 Mr. Eccles began to retire from business, being anxious to devote as much of his time as possible to doing good in various ways—and helping the growing agitation against the drink and tobacco evils, by speaking against them and by using his money for the advancement of temperance and anti-narcotic movements, as well as the circulation of helpful literature. In his case, retirement from business did not mean retirement from hard work by any means—for at the age of 78 he still breakfasts at 7-30, spends a long morning with his private secretary attending to his extensive correspondence, arranging gifts of money and books, booklets, tracts, pledge cards, and numerous publications. He desires to make use of the experience of a long life to warn young people of the dangers they are called upon to face, and he seeks by his counsel to so guide and influence those who frequently call upon him as to enable them to live successful and useful lives. Benjamin Franklin said: "Experience keeps a dear school, and fools will learn in none other."

The following statement by Mr Eccles explains something of his ideas of life:

"People often remark, 'However do you pass your time at such a lonely place as White Coppice?' and I reply that I haven't time enough.

"I can play at almost any game and yet very seldom indulge in anything of the sort, and I never play a game of chance. During the last 50 years of my life I have not played 50 table games. I used to be a rapid chess player, but do not know how I should play now if matched against a modern player.

"I have had two packs of cards brought into my house during the last 60 years, and both found their way into the fire We have too much of the haphazard and the belief in chance in us, and need to believe more in work, plodding industry and skill.

"Since I began to retire from business I have been gradually wiping my hands of all engagements that were not of a religious, philosophical or philanthropic character, until at length I am free from all business entanglement except the claims of my house and garden.

"Wherever I can get the people to sell literature for the benefit of societies, I send books in preference to money."

Mr. Eccles has been in the habit of giving trout and perch fishing to a large number of temperance workers, and also to ministers, local preachers and reformers, in order to get them out of the towns into the country. It is his special desire to encourage those who are shortening their lives by overwork to take suitable rest and recreation in time. He has provided as many as seventeen fishing rods at one

time. He quotes, "We must please our neighbour for his good." Through friendly talks with the recipients of these advantages he has made many converts. Several young men have owned that conversations with Mr. A. E. Eccles while fishing have led them to think, and have helped to lift them to higher and nobler ideals. One successful business man, a magistrate, and a worker in the temperance cause states that A. E. Eccles has influenced his life for good more than any other living man. This friendship commenced through his being entertained by Mr. and Mrs. Eccles after his first day's fishing at White Coppice when a youth.

Members of the Eccles family have lived around these Lancashire hills ever since they came from Scotland, and have played an important part in building up the cotton trade in Darwen, Blackburn, Preston, Manchester, Pendleton, Liverpool and neighbouring towns and villages. Altogether they have had about the most extensive businesses in the cotton trade in Lancashire, having had the largest number of mills, and carried on cotton broking and mercantile business from the raw cotton at Liverpool, to the finished article sold to the Manchester draper.

When A. E. Eccles finally retired from the cotton business, twelve different firms in the cotton trade bearing the name of Eccles, were members of

the Manchester Royal Exchange, besides a number of other relatives on the maternal side of the family.

The following are extracted from the Royal Exchange list of members:

A. E. Eccles, White Coppice Mill, near Chorley; Manchester mill and warehouse, manufacturer and merchant;

Alexander Eccles and Co., cotton brokers, Liverpool;

Eccles Bros., Darwen and Preston, spinners and manufacturers;

E. Eccles and Son, Wheatfield Mill, Rishton, manufacturers;

Eccles Holden and Co., Suddell Side and Speculation Mills, cotton manufacturers;

James Eccles, Upper Aspley Mill, Huddersfield, cotton doublers and spinners;

Joseph Eccles and Co., Manchester and Preston, manufacturers of fancy cloth;

Nathaniel Eccles, Two Gates Mill, Darwen, fine Jacconettes;

Alexander Eccles (formerly a distinguished member of the Lancashire Cricket Club) represented the fifth successive generation of employers in Eccles Bros., Darwen and Preston;

Thomas and Richard Eccles, Lower Darwen, spinners and manufacturers;

T. Mitchell Eccles, Blackburn, cotton spinners and manufacturers;

William Eccles and Sons, Bamber Bridge, near Preston, cotton spinners and manufacturers.

When Mr. Eccles gave up the White Coppice Mill the workpeople, wrongfully assuming that he would be leaving the neighbourhood, presented him with the following Testimonial which is inscribed in a handsomely bound Henry and Scott Bible:—

"Presented from the workpeople of White Coppice to Mr. A. E. Eccles on the occasion of his leaving the neighbourhood, as a Testimonial of esteem for his character, and of gratitude for the lively interest he has long felt in their welfare, and for the zealous efforts he has made to promote their happiness for time and for eternity."

## CHAPTER III.

## WHITE COPPICE.

It is 73 years since A. E. Eccles came to live at White Coppice, and there is now only one person living within two miles of his residence who was in the district when he first came from Darwen in 1836.

White Coppice is a village near Chorley, on the west side of a range of hills which are surrounded by the towns of Bolton, Chorley, Blackburn, Darwen, etc.

There is a cotton mill in the village built by Mr. Eccles's ancestors, which was for many years in his possession. The nearest railway station is Heapey, about a mile away. There is no doctor, policeman, magistrate or paid minister of religion within about two miles in any direction, and no public-house in the village. Mr. Eccles has acted gratuitously as doctor and minister for about half a century, and his wife, who was formerly known at Darlington as Annie Fothergill "the Evangelist," or "Shepherdess," had the privilege of winning many to the Saviour, who are now earnest workers in various churches, chapels, Y. M. C. A's., home and foreign missions.

## A QUAKER WEDDING.

The following appeared in "The Chorley Standard" of September 29th, 1900.

The Friends' Meeting House, Darlington, was crowded on Thursday in last week to witness the marriage of Miss Annie Fothergill, of Darlington, and Mr. Alfred Ephraim Eccles, of White Coppice, Chorley. The marriage was not without its spice of romance. Mr. Eccles is well known for his devotion to temperance and health reform, and for his sympathy with Christian and philanthropic work generally, while Miss Fothergill has long been an earnest religious and temperance worker who has endeared herself to scores and hundreds by her self-sacrificing labours; and it was associations in common sympathies that the basis was laid of the tie now formally contracted. She is a life abstainer of the third generation, her grandfather, Dr Fothergill, being the originator of the temperance agitation in Darlington. He became the first president of the Darlington Temperance Society, which office he held until his death, when a large monument was erected to his memory in the public park. To indicate the line of Mr. A. E. Eccles' work, it may be mentioned that he is president of the British Anti-Narcotic League and of the Chorley Temperance Union; he has been P.G. Chief Templar and Grand Treasurer of the Grand Lodge of Eng-

land of Good Templars, and he first founded the temperance cause in the Chorley Division. Mr. Eccles is also chairman of the Liberal Association for the division. At Darlington Miss Fothergill's removal is widely regretted. Splendid testimony to the lasting results of her work was given at the gathering which took place on the eve of the marriage, and information from Darlington states that the vacancy caused by her departure will not be easily filled; indeed, all who know her best agree that it never can be completely filled.

According to the custom of the Society of Friends the ceremony was conducted with the least possible formality, and was marked by a deep religious feeling. At about 10-30, the time fixed for the ceremony, Mr. Eccles, accompanied by Mr. J. A. Fothergill, as best man, appeared. A little later Miss Fothergill accompanied by her father, Mr. Samuel Fothergill, and her young nieces as bridesmaids, Misses Ethel and Clarice Fothergill, arrived. Others of the bridal party were Mrs Samuel Fothergill, stepmother of the bride; Mr. W. S. Fothergill, of Redcar; Rev. Henry Fothergill, brother of the bride; Mr. and Mrs. J. A. Fothergill, with their son and daughter, Master John Stewart and Miss Mabyn Fothergill; Mrs. Dixon, of Wakefield, Guardian of the Poor, aunt of the bride; Miss Glendinning; Dr. Fothergill, J.P., uncle of the bride;

MRS. A. E. ECCLES
(ANNIE FOTHERGILL ECCLES)

and Mrs. Fothergill. The bride was attired in a dress of dove-coloured silk, with a Limerick lace fichu. The bridesmaids' dresses were white, with pink satin stripes. Mrs. Samuel Fothergill wore a dress of Fleur de Bengaline. All was choice and pretty, yet quiet and neat. Some 800 persons assembled before the marriage service commenced, many having come from neighbouring towns and villages. York, Sunderland, Newcastle-upon-Tyne, Bishop Auckland, Middlesborough, Grangetown, Aldbrough, Mansfield, Barnard Castle, Stockton-on-Tees., etc., were represented by Miss Fothergill's Christian Band.

Mr. J. B. Hodgkin, rising, reminded those present that the ceremony was not simply to be looked at or listened to; they were met for the purpose of the worship of Almighty God. It was in His presence and in His fear that the marriage vows would be taken. He requested all to engage in silent prayer for a time, and asked for God's blessing on the bride and bridegroom.

Mr. J. B. Hodgkin, after a few minutes spent as desired, led the gathering in prayer, all standing. Subsequently Mr. Edward Hodgkin read out the declaration of marriage between the parties, and after another interval of silence, they stood up and Mr. Eccles repeated the formula:—"I take this my friend, Annie Fothergill, to be my wife, promising

through Divine assistance to be unto her a faithful and loving husband until it shall please the Lord by death to separate us." Miss Fothergill also repeated the formula, with the necessary variations. The wedding ring being placed on the bride's finger the bride and bridegroom took their seats. After the bride and bridegroom had pledged themselves for life, the contract was signed by them and all the relatives present, and many others.

Some most effective addresses were given by Mr. Pratt, Mr. Ed. Hodgkin, Mrs Mounsey, Mrs. Pratt, and Mr. Jonathan Backhouse Hodgkin, and at the close Mr. and Mrs. Fothergill invited a select party to their house for refreshments and to see the beautiful articles which had been presented by various friends. The bridegroom's presents to the bride were: piano, gold watch, brougham, gold and amethyst brooch, gold locket, and Indian silk shawl. The Tockholes Congregational Church sent a gift of an ivory and silver-mounted umbrella. Miss Fothergill's presents were valuable and numerous. Amongst them was a book of beautiful Alpine photographs from Herr Johann Wyss, guide, Grindelwald; a revolving book case from an old Sunday scholar—a leading man in Pretoria, and who remained in England a few weeks longer than he otherwise would have done so as to be present at the wedding of his Sunday school teacher. In the

afternoon Mr. and Mrs. A. E. Eccles left Darlington for the Lake district. Congratulatory telegrams were received from societies with which Mr. Eccles is connected, and from Colonel Duncan, of the Secret Service of Her Majesty's Government, who is acquainted with both parties. Other telegrams arrived from ladies who travelled with Miss Fothergill in Switzerland, and from Aberystwith, Ashton-under-Lyne, London, etc.

## DARLINGTON CHRISTIAN BAND IN THE MEETING HOUSE.

Mr. A. E. Eccles and Miss Annie Fothergill invited about 300 of the members of her Christian Bands to tea on the eve of their wedding day. Miss Fothergill presided at the after meeting in the Friends' Meeting House premises, when two silver candlesticks and a silver inkstand were presented to her, and many testimonials given by prominent workers belonging to her Christian Band, who, in early life, were converted through Miss Fothergill's influence, and have ever since attended the various meetings of the Christian Bands. Mr. A. E. Eccles, who followed, made a conciliatory speech intended to justify his taking their leader away as his wife. On the other hand a cordial invitation was given to him to make Darlington his home, so that they should not lose the lady who for 27 years

had been their leader without fee or reward. The father and mother of Miss Fothergill then gave touching addresses, and publicly declared their approval of the marriage of their daughter with Mr. Eccles, whose public life they knew received so much cordial approval. After the meeting some 20 or 30 of the principal workers remained in conversation with their leader and her future husband.

When Lord Brougham's Beer Bill came into force, and the Liverpool Corporation began to make their waterworks through White Coppice estate, seven beer shops were opened in the neighbourhood, and so when A. E. Eccles became an abstainer the district was in a drunken immoral condition; but temperance work has been the means of shutting up or pulling down all the beer shops except one a mile away, which belongs to a Church of England school. There is now a co-operative shop, news room, Band of Hope, Sunday school and meeting room, where the inhabitants can obtain something better than beer.

As the nearest churches and chapels were some two miles away Mr. Eccles set apart a large billiard room, in which for many years Sunday school and undenominational services and Band of Hope meetings have been kept up.

White Coppice is between five and six hundred feet above the sea level. It commands a view of Lytham on a clear day, as well as some of the public

buildings of Blackpool and Southport. The estuary of the River Ribble, as well as the open sea, can be very well seen on a clear day, and the view is much enhanced when the setting sun is reflected from the water.

In front of the house there is an ornamental piece of water. There are several of these reservoirs and lakes in the neighbourhood, some of considerable size, and they form quite a feature of this lake-like scenery.

Mr. Eccles is an enthusiastic gardener and encourages others to engage in such healthy outdoor exercise. He spends a portion of nearly every day working in his gardens, and takes special interest in his roses, frequently sending them to friends. He has been remarkably successful with his gooseberries, and it gives him great pleasure to see his friends enjoy them when ripe.

All the year round Christian workers and philanthropists are welcomed by Mr. Eccles to his country residence. His large-hearted sympathy goes out to all sorts and conditions of men. Amongst those who recruited their energies at White Coppice were such well-known leaders as Mrs. Margaret Bright Lucas, sister of John Bright, Lady Seebright, W. S. Caine, M.P., and other Members of Parliament; Canon Bardsley and other church dignitaries; Joseph Malins, G.C.T., founder of the Good Templar Order in Eng-

land; Richard Cory, J.P., of Cardiff, and General Neal Dow, whose name is well known as the originator of the Maine Law.

Mr. Eccles has always been an advocate of healthy open, country life, and opposed to the congestion of great numbers in towns and cities. Although he had a house near Manchester and his business necessitated his being at his warehouse and on the Manchester Exchange, he always returned to White Coppice at week-ends, and as often as business would permit him to do so.

Wm. Cowper, perhaps the greatest social reformer among our poets, saw the advantages of the quiet and healthful country life, and wrote contrasting the artificial pleasures of cities with it, thus (See "The Task," Book I, lines 749—774):

"God made the country and man made the town:
What wonder, then, that health and virtue, gifts
That can alone make sweet the bitter draught
That life holds out to all, should most abound
And least be threaten'd in the fields and groves?
Possess ye, therefore, ye who, borne about
In chariots and sedans, know no fatigue
But that of idleness, and taste no scenes
But such as art contrives—possess ye still
Your element; there only ye can shine;
There only minds like yours can do no harm.
Our groves were planted to console at noon

The pensive wanderers in their shades. At eve
The moonbeam, sliding softly in between
The sleeping leaves, is all the light they wish—
Birds warbling all the music. We can spare
The splendour of your lamps; they but eclipse
Our softer satellite. Your songs confound
Our more harmonious notes. The thrush departs
Scared, and the offended nightingale is mute.
There is a public mischief in your mirth;
It plagues your country. Folly such as yours,
Graced with a sword, and worthier of a fan,
Has made, what enemies could ne'er have done,
Our arch of Empire, steadfast but for you,
A mutilated structure, soon to fall."

The Registrar General, in issuing his annual mortality returns for London, said words to this effect: "I make out the returns for London the same as I make out the returns for all other places, but these returns are totally misleading. For what can I allow for three hundred and sixty thousand young people at about 18 or 20 years, coming into London every year? They have come from the country districts, which have been debited with the mortality of many of their brothers and sisters who died young, and they are often the strongest in the family, on the principle of the survival of the fittest. This makes the statistics contrasting town and country death rates very misleading.

"On the contrary large numbers of worn out people leave London annually to regain their health in the country, or to die. The deaths of these damaged persons should be counted to the city which has injured their constitutions, and not to the country, which does its best to atone for the harm done. But a large city "shakes out its encumbered lap and casts them off."

Mr. and Mrs. Eccles have looked well after the people of White Coppice, taking care that there should be no temptation to waste or bad habits; providing them with a news room, as well as encouraging them in gardening, cricketing, fishing and other useful and healthy pursuits. The school-house was practically under their control until a vicar was appointed by his (the vicar's) own family to a church about two miles distant, who managed to get the school entirely into his own hands.

White Coppice has been so well guarded from evil that if a drunken man or a smoking boy is ever seen in the village, he is probably a stranger who is merely passing through. The Meeting House with its Sunday School and Band of Hope, opened about fifty years ago, are prospering. All this is not the result of a great expenditure of money, as we sometimes see in other places, but of keeping the village free from vicious influences, and it is largely due to the good advice and education in matters of healthy living which

the people have received for so many years from Mr. Eccles.

What a paradise this land of ours would be if the liquor and tobacco trades were forever banished! If the whole host of brewers, publicans, and tobacconists could be overwhelmed, as were Israel's enemies in the days of old, then could we truly sing of the "Happy Homes of England"; now, alas, too often filled with misery and shame. If the money now spent in drink were spent in renting better houses, in better clothes and food, and in books and that which would elevate the mind, we should be much better off as a nation.

To encourage the cottagers at White Coppice to have gardens, Mr. Eccles let them have land rent free. He has also given them extra plants from his own garden. When families come to White Coppice they invariably increase in worldly goods because of the few temptations to spend money.

Mr. Eccles has seen the expiration of two thirty-one year leases of the White Coppice estate in succession, and he has outlived all his neighbours within an area of sixteen square miles, excepting one farmer—Roger Winstanley. This is all the more remarkable because he was the weakest of the family, having sustained two accidents and other injuries, besides suffering from the mistakes of drunken doctors in bleeding him in childhood. The fact of his living longer than his relatives or neighbours, is strong testimony to

suitable dietary and abstinence from alcohol and narcotics, as well as to the practice of hygiene and hydropathy.

## "BOND OF MUTUAL FRIENDSHIP."

During the compilation of this biographical work, the following letter was received from Mr. John Edwards, an old friend of Mr. Eccles:—

Sir,

The many-sided character of Mr. Eccles' life's work, renders the task of the writer of his labour as a man and philanthropist most difficult. It occurs to me, as one, who for forty years has shared his acquaintance and friendship, that the following may not have received attention. When in the early seventies the Order of Good Templars was formed into districts, and Chorley became a part of North-East Lancashire, it was not long before Mr. Eccles, with that mixture of good taste which in a cultured man impels the less refined to conduct themselves politely, saw a necessity for some methods being adopted which would cement the Lancashire members in a bond of mutual friendship, to the advantage of the work to which they had so heartily given themselves. Often have I heard him say, "Yes, all Good Templars should be Ladies and Gentlemen—especially the leaders, and their conduct towards each other,

everywhere, more particularly in their lodge rooms, should be in every sense consistent. To this end he advised the holding of 'Drawing Room' entertainments, "At Homes," and such social functions, where the mill worker and Cotton Lord and those occupying similar positions should be called together for mutual entertainment, as well as education upon the current topics of the day, so far as they concerned the great Order they represented, and without patronage. It was quite a common occurrence to find District Lodge Executive Committees convened to meet at "White Coppice," where Host and Hostess being colleagues, assisted in the early despatch of business. Then amateur anglers, armed with rod, float and bait, would travel off to the banks of the fishing ponds, where more or less success would reward them for their patient—or impatient efforts. Others whose love for angling had not even reached to an admiration for "Izaak Walton's" science rambled through the fruit gardens feasting to their heart's content. Yet others, with more or less knowledge of boating, could be seen in the middle of the pond, trying to "steer their barque ashore" without success, and were humourously chaffed, and at last directed by their cheerful Host how to use their skill in reaching "terra firma." This kind of hospitality, pleasure, and

enjoyment was not confined to one district alone. All Lancashire participated, and at times united, and often we found a popular Irishman or Scotsman, or it may be a Welshman, sauntering in the garden. Lying flat on his back, sending sounds to the fishes who heeded not the fisher or his rods—or forming one of the party whose special mode of boating has been previously noted. At such times some of the noblest men and women were found discussing problems, which, after interchange of thought, would be placed before their various constituencies in a clearer light than before. The good done by Mr. Eccles in this way cannot be measured. Had I space to follow some of the early pioneers of Good Templary from "White Coppice," to their various spheres of labour, and relate what they did in consequence of such fraternal gatherings, it would even astonish Mr. Eccles himself. I would, however, say that the knowledge gained by such meetings, led to friendships never broken in this life, and the literature conveyed by each from the hallowed spot, has been the means of spreading that truth which shall last for ever. Another way Mr. Eccles had of doing good was by advising Emigration.

Many years ago in the City of Manchester, at an "At Home," he enquired of me as to two young women (sisters). I told him how they had hero-

ically made their mother happy in her widowhood; they were splendid temperance workers, and both unmarried. He persuaded them to go to New Zealand. One remained at New Zealand, married a well-to-do farmer (an abstainer), and her sister returned to England after a voyage round the world, having first married the Captain of the vessel which took then out, and ultimately settled and prospered in their adopted homes, a Happy Temperance Band. There are doubtless many similar instances of this generous mode of assistance. Mr. Eccles read character, and possibly he saw in the faces of these two "Scotch Lassies" that grit which would lead to the success they attained. Yet another way of assisting people to live and enjoy life. Mr. Eccles declared that food should be properly masticated to do good, and to do this one must possess the necessary grinders. I know that he has put hundreds of sets of teeth into the mouths of poor people, and paid a large instalment toward the cost. One case I know. A lady, now past the years of three score and ten, who has reared a large family of stalwart teetotallers, thirty-four years ago had her life prolonged by Mr. Eccles paying for a set of teeth she now wears. It is to men like Mr. Eccles the world owes a deep debt of gratitude a debt it will never repay, but in the hearts of

thousands of men and women of this and the past generation, his memory will be ever sweet. Those of us who know him, pray that long years after 1909, he may be spared to us and the cause he so generously lives for.

I am, dear sir,

Yours faithfully,

JOHN EDWARDS.

## CHAPTER IV.

## THE UNBLESSED CUP.

Cassio: I will rather sue to be despised than to deceive so good a commander with so slight, so drunken, and so indiscreet an officer. Drink? swear? and discourse fustain with one's own shadow? O, thou invisible spirit of wine, if thou hast no name to be known by, let us call thee "devil"!

Iago: What was he that you followed with your sword? What had he done to you?

Cassio: I know not.

Iago: Is it possible?

Cassio: I remember a mass of things, but nothing distinctly; a quarrel, but nothing wherefore. O, that men should put an enemy in their mouths to steal away their brains! that we should with joy, revel, pleasure and applause, transform ourselves into beasts!

Iago: Why, but you are now well enough. How came you thus recovered?

Cassio: It has pleased the devil, drunkenness, to give place to the devil, wrath; one unperfectness shows me another to make me frankly despise myself.

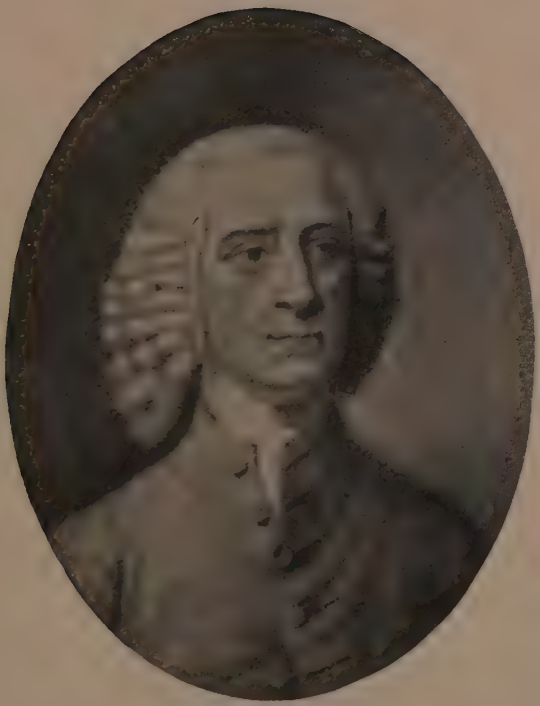
Iago: Come, you are too severe a moraler. As the time, the place, and the condition of this country stands, I could heartily wish this had not befallen; but since it is as it is, mend it for your own good.

Cassio: I will ask him for my place again; he shall tell me I am a drunkard! Had I so many mouths as Hydra, such an answer would stop them all. To be now a sensible man, by-and-by a fool, and presently a beast! O, strange! Every inordinate cup is unblessed, and the ingredient is a devil.—'Othello,' Shakespeare.

The following appeared in "The Temperance Worker" (1891):

It has been said that "a willing helper does not wait until he is asked." Hundreds of quiet, earnest workers can bear witness to the truth of this saying, when they remember the unsolicited help frequently received from Mr. Eccles. His benevolence is confined to no party, and to no particular sect; he works steadily on from love of God and an intense desire to benefit all within his reach.

A. E. Eccles, as previously stated, became a teetotaller when 23 years of age. He was suffering from indigestion, and having a suspicion that smoking was the cause, he asked his doctor if he should give up the habit; but the doctor ordered him to continue to smoke in moderation, and to begin to take porter, bitter beer and wine in succession. Growing worse



JOHN FOTHERGILL, M.D., F.R.S.

*Cui suas artes, sua dona lactus*
*Et herbam et Venae salientis ictum*
*Scire concessit, celerem et medendi*
*Delius usum.*

under this treatment, Alfred went to the bookshelves at his home hoping to find some better advice. To quote his own words, "I was providentially guided to the right shelf, and to the right book. My eye fell on "Bacchus"—the first Temperance Prize Essay, by Ralph Barnes Grindrod, M.D., LL.D. Alfred had never noticed this book before, and he believes that he was guided to open it at the right place. He read "Opium is a narcotic, alcohol is a narcotic, tobacco is a narcotic; these narcotics destroy the nervous system." He said at once "I am taking two out of the three; I will never take alcohol or tobacco again." He kept his resolve. His recovery was so rapid that he gained 23lbs in three months, without doing any less work, without having different food and without going from home for a change of air.

Although teetotalism was little known in those days, he was anxious to let his young men friends know what vigour and strength he had gained by total abstinence, and to prove this he lifted six 56lb weights strung on an iron bar, with one hand. Another time, he carried a skip of cotton, weighing five to six hundred pounds, on his back. He also stood on the top of the dome of the factory bell at the gable end of a building containing a large water wheel, which was working at the time. Instead of dying young, which seemed probable, before becoming a teetotaller, Mr. Eccles is now in his 80th year, free from any pains and ailments usual at his time of life.

A. E. Eccles' activity in temperance work has been largely in connection with the Order of Good Templars, and his was for many years a well-known face at the Annual Grand Lodge Sessions of England, Scotland and Wales. He has travelled extensively, at his own expense, in the interests of the Good Templar Order, and taken every opportunity of visiting County Lodges, Sub Lodges and Juvenile Temples.

The Good Templar Order was introduced into England from America in 1868, by Mr. Joseph Malins on his return to this country after an absence of several years. Mr. Malins was appointed Grand Chief Templar of England, at the first Grand Lodge Session held that year at Preston, which position he has retained until the present time (1909).

Mr. Eccles was the means of opening the Hope of Chorley Lodge, the first in North-east Lancashire, (the 110th in England) and became its Chief Templar. He was also an original member of the English Grand Lodge. In the year 1883 he was Past Grand Chief Templar of the Grand Lodge of England, and was Grand Worthy Treasurer in 1884, being responsible for important reforms in the various businesses conducted at the print works and offices of the English Grand Lodge, the largest temperance society in the world.

A. E. Eccles has represented the Grand Lodge of England at the Grand Lodges of Scotland, Wales and

the Isle of Man, and has installed and assisted in the installation of Grand and County Lodge officers from Edinburgh in the North to Penzance, Plymouth and the Isle of Wight in the South.

But Mr. Eccles' temperance work began long before the introduction of Good Templary into England. He was one of the earliest subscribers to the United Kingdom Alliance, founded in 1853, in which year he became a teetotaler.

About this time he organised the first Chorley Temperance society, becoming its president, and has ever since promoted its interests. He also founded the Chorley Temperance Union to bind the various Bands of Hope together, and has been its only president—with the exception of a few years when he stepped back in favour of the late Mr. Edward Jackson, J.P., a Churchman, hoping by that means to induce some of the Church of England Bands of Hope to join the Union. In this, however, he was disappointed. It is to be regretted that throughout the Kingdom the Church of England and Roman Catholic temperance workers do not, as a rule, unite with other workers for the good of the cause. Temperance forces are thus disunited through religious prejudices, while the forces of the drink traffic are firmly held together by pecuniary interests. This is the reason why temperance reform, notwithstanding its progress, is so often worsted in the fight with the brewers and publicans, who

are themselves united in the Licensed Victuallers' Association.

A. E. Eccles has done much important temperance work in Manchester, where his largest cotton mill and warehouse were situated. At the formation of the Manchester and Salford Temperance Union, which arose out of the amalgamation of three opposition temperance societies, he became honorary secretary. For several years he was a member of the Executive of the United Kingdom Alliance for the suppression of the Liquor Traffic, which had the arrangement and management of the World's Temperance and Prohibition Convention held in London in 1862.

In that year a great Exhibition was held in London, and the friends of the temperance cause took advantage of the gathering together of people from so many lands by holding an International Convention. They were thus able to encourage one another in their work, and to spread their principles among the visitors. Mr. Eccles helped to originate the Convention, and he was one of the representatives of the United Kingdom Alliance Executive, which, as above mentioned, had the control of the whole business. The Convention formed an important and successful chapter in temperance history. A large volume of its proceedings was published entitled "Proceedings of the International Temperance and Prohibition Convention," which had so large a circulation that the profits from the sale

paid all the expenses of the Convention. It is very interesting to read an account of such a meeting held more than forty years ago, and to think that a new generation still continues the fight which must ultimately succeed. For:

> Freedom's battle once begun,
> Bequeathed from bleeding sire to son,
> Tho' baffled oft, is ever won.

Many of the promoters of the first great Temperance and Prohibition Convention had made great sacrifices for the cause, working in season and out of season with an enthusiasm which some self-seekers could not appreciate. Of such a worker in the cause of humanity Shakespeare wrote: "A most incomparable man, breathed as it were to an untiring and continuate goodness." The Apostle Paul said: "Be not weary in well-doing, for in due season ye shall reap if ye faint not." The Convention was held in the Queen's Concert Rooms, and the published volume of proceedings may be had at the Alliance Offices, 16 Deansgate, Manchester. Seven hundred persons sat down to breakfast in the Queen's Concert Rooms, and the Conference lasted three days. Among those present were Sir William Fox, from New Zealand, Baron de Linden, Chamberlain to the King of Holland, whom he had persuaded to become a teetotaler, and Joseph Sturge, who had given up the Barley trade by which he had been making £8,000 per year, when he realised

that intoxicating drink was being made from his good barley.

Before A. E. Eccles married, he had willed all his money to the "Alliance for the Suppression of the Liquor Traffic," and he subscribed to and helped to collect £100,000 for the United Kingdom Alliance.

White Coppice has reaped the full advantage of having Mr. and Mrs. Eccles as strenuous workers in the causes of temperance and sanitation. Several boys and girls from this village have grown up to be temperance workers, and have become prominent in social reform in the towns to which they have gone; some of them becoming presidents, vice-presidents, agents and secretaries of temperance societies. Mr. Eccles has never known a White Coppice boy to smoke or drink since he commenced his temperance teaching. The only public house license which has been kept within a mile of the place was secured by false swearing and intimidation, the tenant farmers being told they would be turned off their farms if they signed against it, as they had done on a previous occasion when the license was refused.

The Chorley temperance workers have always looked up to Mr. Eccles for guidance and support, and have been received as welcome guests at his residence, three miles from Chorley. White Coppice is a favorite resort for towns-people on public holidays and for

excursion parties of Temperance workers, Good Templars and B. W. T. A.

Although A. E. Eccles comes of a Nonconformist family, he has not hesitated to associate himself with schemes of reform undertaken by the Church of England. Thus he was at one time on the Church of England Temperance Committee for the Province of York, and he also served on the Council of the Church of England Temperance Society for all England. He helped to build the Trevelyan Temperance Hotel in Manchester, of which he was a Director and one of the largest shareholders. This hotel has accommodated as many as 180 visitors at a time. Many people think they could form successful companies to manage public houses and to sell drink without allowing drunkenness. The experience gained by working the temperance hotel was that it is most difficult to get honest and strong people capable of managing one such hotel. There may well be more failures among hotel and public house keepers than among any other business men in the Kingdom. The person who owned the greatest number of liquor shops in Manchester district once publicly stated that one-third of all the money received at his various liquor selling places was stolen by the servants and officials.

In 1873 A. E. Eccles gave evidence before the Lords' Committee on Intemperance. His examination, which lasted all the afternoon, dealt principally with

White Coppice as a place free from liquor shops. Many witnesses were examined and great expense incurred by the Lords' Committee, which, as a result of its investigations, recommended some very moderate and sensible reforms. But the liquor interest in Parliament has been so great ever since, that these good resolutions have never been carried into law, and the time and money were spent to no purpose.

Although Mr. Eccles has held so many offices in temperance societies, and has done so much work in connection with them, he has done far more so as a private individual to further that and other causes dear to his heart. In order to be able to devote the whole of his time to social reform he began to retire from business in 1873, when he was in the prime of life. There are not many business men who are in a position at the age of 43 to devote themselves to the Commonwealth rather than to private advantage, but Mr. Eccles had neither wasted his money in speculation, nor used it in providing useless show and luxury, and his good wife helped and encouraged him in his endeavours. After his retirement from the cotton trade, much of his time was taken up with visiting and speaking at temperance meetings and National and County Good Templar Lodges.

When travelling, he often contrived to talk on temperance, health, or some important subject, and he has influenced many for good in that way. Having the

faculty for adapting himself to people of any rank of life, his conversational advances are generally well received, and have the effect of disarming his new acquaintance and drawing him into a chat, from which he usually derives some interesting information. If in such an attempt at benefiting his neighbour, A. E. Eccles meets with a rebuff, he does not take offence, but continues his efforts to do good with undisturbed temper. One feels thankful that enlightened Christians are awakening to the terrible social evils that afflict society, and are beginning to realise that Jesus Christ was the greatest Social Reformer the world has ever seen. It was His denunciation of social and ecclesiastical evils that drew upon Him the hatred of the established priesthood. Mr. Eccles has had to suffer for imitating Christ's example.

A. E. Eccles has been an abstainer from alcohol and tobacco for fifty-six years, and has induced great numbers to abstain from the use of those and other harmful narcotics. His devotion to the cause of total abstinence is the result of a deep-rooted conviction of its benefits to mankind. By voice and pen he has striven to influence others, and to persuade them not only to abstain, but to become workers in the great harvest-field. No one believes more in the power of the press, or has made more use of it for the advancement of the temperance movement.

## THE POWER OF TRACTS.

"God hath chosen the weak things of the world to confound the things which are mighty."—1 Cor. i, 27.

It is my conviction, says a popular writer, that more will have to be done through the press. Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlour or the closet, in the railways carriage or the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands.

Christian Reader, what are you doing for the Lord in this promising field of happy service? You profess to love Him. If your profession be truthful, will it

not lead you to work for Him? You cannot say you can do nothing. Everyone can do something; and God can use the weakest things to accomplish the most glorious results. A tract handed to a neighbour, may be, through God's grace, a richer gift to him than the wealth of the world. Work, then, wherever and whenever you can, and pray for a blessing on every messenger of glad tidings that you scatter.

## TRACT TALK.

"A tract put in a letter, folded with thoughtful care,
And sealed with earnest longing, and a short heart-spoken prayer;
Commended to the Saviour and sent forth on its way,
His changeless loving kindness, His faithfulness to say—
Not much to give to Jesus, easy this work for Him,
But the world is growing older, and faith oft groweth dim:
And the time is passing over, and it needs that some should stand
And do small things for Jesus with free unsparing hand."

## SCATTER KIND WORDS.

Oh, scatter kind words all around you,
Some heart in its sorrow will stay,
And catching the bright beaming treasures,
Find comfort many a day.

Oh, scatter kind words by the wayside,
Nor fancy your labour in vain;
They bless, like the beautiful sunlight,
They fall and cheer like the rain.

Oh, scatter kind words to the lonely,
The friendless, weak and depressed;
Oh, scatter kind words to the erring,
In God shall your labours be blest.
Oh, scatter kind words all around you,
Perchance when your mission is o'er
The seeds you have dropp'd in a moment,
May bloom on eternity's shore.

## A COLPORTEUR'S EXPERIENCE.

"I always like to adopt the method of introducing myself with a tract; it gives you an opportunity for those who open the door to speak to you and you to them, whether they buy or not, also to speak to the children going out or coming in, old or young. You invariably reach the father and mother through a kindly word to the children. I have often sold a book or a Bible, or both, by speaking to a young man or woman going up stairs and giving them a tract. They would run up before me and shout to their mother, "Here's the man with the Bibles," thus preparing the way. One day I met a miner coming from his work. As we were going so far the same way I introduced

the question: "You will be right glad to be out of that horrible pit?" "Yes, indeed I am." It paved the way to speak about the horrible pit and miry clay of sin. I asked if he ever had seen a penny Testament. He said, "No man, that's cheap; give me a couple of them," and pulling out 2s. of his pay, he carried them home asking me to give them a call the first time I was in that district. One day I called at a door in my district. "Yes," said the woman who opened it, "give me a Bible. We have been married for some time and have none. Surely we shall have a blessing now." We who are engaged in the colporteur mission work know more than many engaged in mission work how much sin and Satan have defaced the image of God in mankind, and how much need there is for the seed sown in good healthful literature, and especially in the Bible. I sold a Testament at 1d. to a man. He came back and said, "I want to speak to you," and this was his story: "I bought a Testament last year from one of your men. Having a mile or two to walk home I met a companion and we went into a pub. I showed the landlady the Testament I had bought and told her what I paid. She showed some interest in it and said, 'I will give you two shillings for it.' The temptation was too much for me, and I gave it to her, she also giving me a pint of beer. But," he added, "she has lost her license long ago." Now we can draw our own inference what her motive was in taking his

Testament at a 1d. for an offer of 2s. On her part it was not business—it was a bribe, and a mean type of it, too, lest she might lose a customer. How true are the Master's words! Satan lies in wait to pick up the seeds sown in the pathway. Still our work has God's blessing, not only in selling but also in ministering. How often have we to lay aside our selling and betake ourselves to the comforting of the sick, the sorrowing and bereaved, in many homes where we are made welcome over and over again. Colporteur missionaries should rise above the idea of hawking, and should take the place of a messenger of peace, bearing in their hand the word that is "a light to the feet and a lamp to the path," so that they who will may buy the truth and sell it not. Books that meet with a ready sale are, 'Grace Abounding,' 'Precious Truths for every one,' 'Bright Side of Things,' and others varied for the deepening of spiritual truth, but especially the Bible, which has sold best.

My experience as a colporteur extends over five years. During that period there has been a large increase in libraries and other agencies for the sale of literature of all kinds. I find that my well-selected pack takes the foremost place. I am glad to relate that during the past year my sales largely consisted of Bibles, Hymnaries, and other good literature, such as "Grace Abounding to the Chief of Sinners," "John Bunyan," "Jesus, the Carpenter of Nazareth," "The

Author," "Joseph the Dreamer," "Bible Models," "Story of Bella Cooke," "Spurgeon's Works," "Good Tidings," and many others which I believe have been a blessing to hundreds not only at home, but to many abroad sent by their friends. I have every reason to believe that my visits are well appreciated in the homes and also that I have the goodwill of all the ministers and missionaries in the district. I could relate many incidents during the past year, but space will not permit. Here's one: a good wife urged me to relate in testimony meetings how her drunken husband got saved during my visits. I am sure if the colporteur's labour of love was better known amongst those in authority, whose sympathy leads to good works, it would be better supported.

Being only lately appointed, my experience is very limited. One very pleasing circumstance is the kindly way in which, in the great majority of calls, I was received, simply because I was a colporteur, and this reception was in the cases of those who, in their younger days on the breezy pastoral uplands of the borders, or on the muirland farm or Highland glen, had witnessed the colporteur's welcome when he called at their home, and for their sakes a cordial welcome is given to their city confrere. Truly it may be said in this connection "Their works do follow them."

Another pleasant experience is the eagerness with which the tracts distributed are taken and read, sometimes being even asked for. I firmly believe much good is done in this way, and I know that many a wearied, troubled heart has been cheered and blessed by the cheery optimism, founded on a loyal faith, expressed in such simple songs as "The Maister is Waiting," "He'll Dry a' yer Tears," etc. I find the work a pleasure, and as the people of my district and myself get better acquainted this will increase. The work is an honourable and good work, and is full of encouragement. What a glorious view is opened up by the sale of even a penny Testament when we have the Divine assurance, "My word shall not return to Me void, but shall accomplish the purpose whereto I sent it!"

The annual social conference of colporteurs in Glasgow and neighbourhood was held on 9th Feb. last. Each colporteur gave interesting reports of their work, and the meeting was a most profitable and stimulating gathering. At the close of the meeting each colporteur received a gift from one of the directors. The cost of this meeting and of the summer excursion was kindly defrayed by two Directors of the Society.

The Bible Booth served again a good purpose at the show ground at Glasgow Fair. During the Fair week 40 Bibles, 73 New Testaments, along with a

MONUMENTAL FOUNTAIN IN DARLINGTON PARK.
In Memory of the late
**JOHN FOTHERGILL, M.D., M.R.C.S.,**
Born, May 13th, 1785; Died, January 20th, 1858.

ERECTED BY VOLUNTARY SUBSCRIPTION.

Mrs. A. E. Eccles' parents are shown in the photograph.

large number of religious books, were sold, and about 3000 tracts distributed. At the feeing markets a good work has been done by the colporteurs; a large number of penny and twopenny Testaments were sold to the young men and women from the country, and in this way the seed was sown. Several of the ministers in the vicinity of the market helped the colporteurs in this good work.

The Book Depository and Office of the Glasgow District Branch is now at the Christian Institute, 70 Bothwell Street, where all the business of the Society is now conducted."

THE

# HEAPEY, WHITE COPPICE, & WHEELTON

# BAND OF HOPE

AND

# TOTAL ABSTINENCE SOCIETY.

*I promise to abstain from all Intoxicating Liquors, as a Beverage, and to discountenance, as much as possible, Intemperance in others.*

*Signed* Alfred C. Eccles.

*Dated* 12. Feby 1857

LAWSON, CHORLEY.

## CHAPTER V.

## THE FOUR-FOLD PLEDGE AND TEMPERANCE CATECHISM.

The first Band of Hope was started at Leeds by Mr. Jabez Tunnicliffe, and Mrs. Carlile, a member of the Society of Friends, and the pledge was "I promise to abstain from all intoxicating liquors and tobacco." A brief account of the beginning of the Band of Hope movement is given in the Temperance Educator. The smokers having since cast out tobacco from the pledge, Mr. Eccles began to circulate pledge cards against Tobacco and drink, a Temperance Catechism and other literature. This was the beginning of his distribution of literature, and he has circulated more than 2,000,000 pledge cards against tobacco, drink, gambling and swearing. This is called the Four-fold Pledge, and is used in English Juvenile Temples of the Order of Good Templars as well in many Bands of Hope.

The circulation of literature on temperance, health, and religious subjects carried on by A. E. Eccles has now reached a total of above 50,000,000. He has also helped to compile the "Catechism of the Four-fold Pledge" now used by the Good Templars for their juvenile members and has repeatedly had it revised, by himself and others.

*They that be wise shall shine as the brightness of the firmament*

*AMANS : PURUS : FIDELIS.*

# THE WHITE STAR PLEDGE.

I PROMISE, by Divine Assistance, to abstain from all beverages that contain Alcohol; also from Opium, Chloral, Chlorodyne, and Tobacco in every form; and that I will not Gamble or use Profane Language, but will strive to be Loving, Pure, and True, in Thought, Word, and Deed.

*BONUS : BENIGNUS : UTILIS.*

*and they that turn many to righteousness as the stars for ever and ever.*

# THE TEMPERANCE CATECHISM.

## PART I. ALCOHOLIC DRINKS.

### ALCOHOL: ITS NATURE AND PROPERTIES.

1 What do you mean by Intoxicating Drinks?

All beverages which contain Alcohol, the drinking of which makes people drunk.

2. Name some of them.

Ale, beer, porter, and stout,—these are called malt liquors; whiskey, brandy, rum, gin, ginger-beer, laudanum, curacoa, shrub, cloves, peppermint, and some others—these are made from distilled spirits and other substances; also wine, cider, and perry, which are the fermented juices of fruits; and mead, which is fermented honey and water.

ALL FERMENTED BEVERAGES

contain alcohol, although many of them, such as herb beer, ginger beer, etc., fruit wines, such as elderberry, gooseberry, rhubarb, etc., are often improperly called Temperance drinks, because they are made at home.

3. What do you mean by fermented beverages?

Those liquors which have had their sugar changed into Alcohol by the action of yeast or leaven.

4. What is Alcohol?

   Alcohol is a narcotic poison of an acrid or burning character, which irritates and tends to seriously injure the nerves of taste.

5. What do you mean by "a poison"?

   "A poison is a substance which, when taken internally, in sufficient quantity, is capable of injuring or destroying life."

6. Do not the nerves of taste serve a very important purpose?

   Yes. They were designed by the Creator to guard us against the use of things which are injurious.

7. Should not all persons abstain from using articles which degrade a pure taste?

   Yes. A grateful recognition of the Creator's good providence should induce us to abstain from things which, like Alcohol, tend to irritate and injure these delicate and most useful organs of sensation.

8. How is it that some persons do not seem to be injured by drinking Alcohol?

   The poet Longfellow says:—"Things are not what they seem," and this is especially true as regards the red-faced drinker. The redness is caused by the Alcohol bursting the fine blood vessels, and so the blood flows loosely just under the

skin, and people are so ignorant that they think a very red face a sign of health. The children of such drinkers often have these red streaks on their faces through their parents drinking.

9. What proportion of Alcohol is there in fermented drinks?

The proportion varies. In beer it is from 5 to 8 pints in every 100; in claret wine 15 pints: and in port wine 25 pints.

10. How is it there is so much alcoholic spirit in claret and port wine?

Because the spirit merchant puts from 8 to 20 pints of Alcohol, i.e., spirit, into every 100 pints of the ordinary fermented wine, which in France is called vin ordinaire.

11. Why is the wine imported and sold in England more intoxicating than in wine-making countries like France?

Because about ten per cent of pure Alcohol is added before it is sent from France, as the shaking up on the sea of the small portions of sugar and albumen with the germs of fermentation in the wine would produce a second fermentation, and burst the wine casks. The addition of a strong dose of pure spirit, which is an anti-septic, prevents this.

12. What proportion of Alcohol is found in distilled or spirituous liquors?

They contain from 30 to 50 per cent. when sold by publicans. When Alcohol is distilled it is nearly all spirit, but the Government compels the distiller to mix as much water as there is spirit, as otherwise it would burn the drinker's stomach, and kill him at once.

13. What is the effect of drinking Alcohol?

A quantity of Alcohol taken at once would cause death. In proportion to the quantity swallowed, the brain is disturbed, the nerves deadened, the stomach inflamed, the heart weakened, and in process of time various diseases are engendered in different organs of the body.

14. Does Alcohol produce any other evil effects?

Yes. It injures the brain and mind, checks its growth in knowledge and self-control, and produces insanity, vice and crime. When a man's brain is charged with Alcohol he is for a time actually mad, and ready for any and every kind of wickedness.

15 Does Alcohol nourish and strengthen the body?

No. Alcohol is not a real food, and cannot possibly strengthen anyone who drinks it.

16 Does Alcohol make the body warmer?

No. It does not produce warmth in the body,

though by throwing heated blood to the surface it APPEARS to do so. It is proved by the thermometer (heat measurer), that a person is colder after drinking Alcohol than before.

## SECTION II.

## ALCOHOL IN HEALTH AND DISEASE.

17 Explain more fully the effects of Alcohol.

Alcohol is a narcotic, or stupefying poison, which when drunk first produces excitement, but afterwards drowsiness and stupefaction.

18 Have Alcoholic liquors any other effects?

Alcoholic drink creates an unnatural appetite for strong drink, which leads many people to drunkenness, and causes dipsomania (drink crave), delirium tremens (nervous madness), and many other diseases.

19 Is it proved that even what is called the "moderate" use of Alcoholic drinks injures the health?

Yes. So-called "moderate" drinking is quite as injurious to health as occasional drunkenness. Many diseases are caused by habitual moderate drinking.

20 What else have you to say as to the evil effects of Alcohol?

The use of Alcohol lowers the tone of the system and makes people more likely to catch infectious diseases, and also frequently prevents or retards the cure of disease.

21 How can you prove this?

It has often been noticed that when cholera or fever rages in a district those who use alcohol suffer the most from the disease.

22 What diseases are directly caused by the use of intoxicating liquors?

Alcohol is never digested. It passes directly into the blood, injuring the heart and blood-vessels. Alcohol causes disease of the liver and kidneys. Diseases of the brain nerves are often caused by Alcohol, and so is indigestion. There is also an incurable kind of consumption caused by Alcohol called "Drunkards' Consumption."

23 Does Total Abstinence from Alcohol help people to get over an illness quickly?

Yes. Sir Henry Havelock tells us that at the capture of Ghuznee in India, the wounded got well very quickly because of their previous abstinence. On the contrary, in the "Medical History of the French Army in Egypt" it is said, "Daily experience demonstrates that almost all the soldiers who indulge in intemperate habits, and are attacked with fevers, never recover."

24 Does abstinence from intoxicating liquors promote good health?

Yes. Where total abstainers and moderate drinkers are insured in Sick, Burial, or Insurance societies, the books show that abstainers are not so often ill, get over their illnesses more rapidly, and live on an average, longer than those who drink Alcohol.

## SECTION III.

## SOCIAL EVILS CAUSED BY ALCOHOLIC LIQUORS

25 How is the Food of man wasted by the making of intoxicating liquors?

At least eighty millions of bushels of barley, oats, and corn are destroyed annually in the manufacture of malt liquors and spirits in the United Kingdom, besides a very large quantity of sugar and fruit. Thus we WASTE as much food as would maintain all the people in the United Kingdom during 120 days of every year.

26. Are there not still other sources of waste and loss through drink?

Yes. In 1905 there were 1,466,632 paupers in our workhouses, and 8,740,545 who received outdoor relief. These cost the country £15,891,348. Besides this there is the cost of an army of 63,606

policemen in the United Kingdom. A very great proportion of the above is directly due to the use of alcoholic liquor.

27 What is the total cost of strong drink to the United Kingdom?

In the year 1905 it was £164,167,941. This is the direct cost: and to this must be added the indirect cost, such as labour lost by intemperance; loss of life and property by accidents; and the cost of keeping criminals, paupers and lunatics, amounting altogether to £160,000,000 per year. Thus strong drink costs the country in various ways about £330,000,000 every year.

28 What good use might be made of this money?

This £330,000,000 would pay the rent of all the houses and all the farms in the Kingdom, together with the whole cost of bread, coal, cotton, woollen and silk goods used by the people of the United Kingdom of Great Britain and Ireland.

## SECTION IV.

## INFLUENCE OF DRINK ON RELIGION AND KNOWLEDGE.

29 How is religion affected by the drinking habits of the people?

Intemperance and the habits connected with it are

the great hindrance to Christian work. Many peo-people are kept from joining any Christian Church and numbers fall away from its ranks year by year through drink.

30 How does it affect the progress of knowledge?
Drinking parents neglect to educate their children, and spend the money in drink which should have been spent to feed and help their children.

31 Does the Bible approve of intoxicating liquors?
No. The Bible warns men against strong drink, describing it as "biting," "stinging," and "raging," and as a "mocker" and "deceiver." It also commands us not to look upon the wine, however tempting its colour, smell, and taste may be. (Prov. xx. 1; xxiii. 31, 32.)

32 Does the Bible condemn total abstinence?
No. On the contrary, the priests were forbidden to taste wine or strong drink while ministering in the sanctuary, and kings and princes are advised not to drink intoxicating liquors. The sons of Rechab, who were total abstainers in obedience to their father's command, were highly commended, and received a special blessing from God.

33 Do we read of any abstainers in the Bible?
Samson, Samuel, Daniel, Shadrach Meshach, Abednego, and John the Baptist were all total

abstainers. Moreover, all those who wished to be Nazarites were commanded by God to pledge themselves against wine and strong drink. (Numbers vi. 2.) Thus we see that the first Temperance Society was instituted by Almighty God.

34 What is one of the strongest Christian reasons for total abstinence in these days?

The Christ-like consideration for others expressed by the Apostle Paul in Romans xiv. 1 to xv. 3.

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## PART II. TOBACCO.

### SECTION I.

### TOBACCO: ITS NATURE AND PROPERTIES.

1 What is Tobacco?

Tobacco is a poisonous weed, a native of America, whose leaves are used for smoking, chewing, and snuff-taking.

2 What is the destructive element or part in Tobacco?

There is an alkaloid in Tobacco called nicotine, which is the most deadly poison in the world except strychnine. Savages dip the points of their arrows in Tobacco juice to make the wounds more deadly.

3 What is a poison?
A poison is any substance which has the power of causing disease or destroying life.

4 How does it affect the taste?
Like Alcohol, its contact with the organs of taste produces irritation and possible injury.

5 What are the symptoms of Tobacco poisoning?
A person not accustomed to the use of Tobacco soon becomes giddy, sick and faint, and an extra quantity will make one accustomed to Tobacco suffer in the same way.

6 Is Tobacco able to destroy life?
Tobacco smoke alone quickly destroys insects, dogs and birds. Sir B. W. Richardson, M.D., says: "If a dog or a cat be placed in a chamber containing 3,000 cubic inches of air, and the smoke from a quarter of an ounce of tobacco be passed into the chamber, death will take place in thirty or forty minutes."

7 What may be said of the use of Tobacco?
That it is opposed to the design of the Creator in the constitution of the human frame, and that if the beneficent provisions made to protect us from the use of things harmful were intelligently and reverently considered by us, we should totally abstain from the use of Tobacco.

## SECTION II.

## THE ACTION OF TOBACCO ON THE HUMAN BODY.

8 Describe more fully the action of Tobacco on the human body.

Tobacco acts upon the blood most injuriously, making boys who use it thin and pale.

9 How does Tobacco affect the heart?

It often causes palpitation of the heart, and an overdose would cause death by stopping the heart's action altogether.

10 Does Tobacco injure the nerves?

Tobacco affects the nervous system in general often causing trembling, involuntary movements, epilepsy, paralysis, and apoplexy.

11 Describe the effect of Tobacco on the lungs.

The human lungs contain millions of little hollow cells. With every breath, air is drawn down through the back of the mouth into the throat, and takes a little Tobacco smoke along with it, which irritates the lining of the Bronchial Tubes, as is shown by coughing, and in some cases by the soreness of the throat and chest of those who breathe in the smoke.

12 How does Tobacco affect the brain?

Smoking makes the heart beat more rapidly than usual, but afterwards the heart beats too slowly. The supply of blood to the brain is thus disturbed, and what it does receive is poisoned. Dr. Solly said that smoking was a most hurtful habit, and that he knew of nothing else that caused so much disease of the brain as the excessive use of Tobacco.

13 What is the effect of Tobacco on the muscles?

Tobacco affects the nerves by which the life and motion of the muscular system are kept up and controlled, and lessens their power and control.

14 How are these effects seen?

The effect of Tobacco upon the motor nerves (the nerves which govern and move the muscles) is seen in the general feeling of laziness and disinclination to work that steals over the smoker. Its further effect is seen in the trembling of the limbs, and in partial and sometimes entire paralysis.

## SECTION III.

## EFFECTS OF TOBACCO ON BODY AND MIND.

15 Can you give a summary of the evil effects of Tobacco on the human frame?

Sir B. W. Richardson taught us that smoking causes disturbance and evil effects :

On the Blood, making it poor and thin.

On the Stomach, weakening the power of digestion, causing loss of appetite, and giving rise to sickness.

On the Heart, causing weakness and irregular action.

On the Organs of Sense—On the eye by causing confusion and even loss of sight; and on the ear, by causing whistling or ringing sounds, and making people unable to hear distinctly.

On the Brain, by first stimulating and then depressing its action.

On the Nerves, lessening their power and sensitiveness.

On the inside of the Mouth, causing enlargement of the tonsils (smoker's sore throat), redness, dryness, and sometimes peeling, with unnatural firmness, shrinking, or sponginess of the gums; and worst of all, cancer of the lips, tongue, etc.

On the Lungs, when they are in an irritable state, by keeping up the irritation and increasing the cough.

16 Why, then, are some smokers apparently uninjured?

Because the constitution of man varies. A strong,

easy-going man will be able to smoke for some time before the evil effects show themselves; whereas a person of a delicate and nervous temperament would realise the evil effects very soon.

17 If Tobacco produces such evil effects on full-grown men, is it not specially injurious to the young?

Yes; about this there can be no doubt whatever. A newspaper, published by a Tobacco manufacturer, said that "Few things could be more pernicious to boys, growing youths, and persons of unformed constitution, than the use of Tobacco in any of its forms."

## SECTION IV.

## COST AND CONSUMPTION OF TOBACCO.

18 What is the total amount spent in our country in one year on Smoking?

The total amount spent by the nation on Tobacco, cigars, snuff, etc., is about £30,000,000.

19 What quantity of Tobacco is consumed in Great Britain and Ireland during a single year?

In 1904 the amount was 86,745,204 pounds

weight, or ten pounds for each family in Great Britain and Ireland. As only one in four uses Tobacco, we find that each user of Tobacco wasted forty-six shillings.

## SECTION V.

## THE EVIL INFLUENCE OF TOBACCO UPON CHARACTER.

20 Does not smoking often lead to the formation of other bad habits?

Yes. The Lancet (Medical Journal) says: "The intemperate smoker is the intemperate indulger, as a general rule, in all that partakes of the nature of sensual gratification."

21 What are some of the bad influences of Tobacco?

The use of Tobacco often makes people very selfish, so that they do not care for the rights and comforts of others. They compel people to whom Tobacco is disagreeable and injurious to breathe the air which they pollute by smoking. The laws of common politeness and the rules of public companies are alike broken. Smokers sometimes endanger their own and others' lives by breaking the laws which forbid the use of the pipe in mines and other dangerous places. Smoking also

encourages idleness as it is an excuse for doing nothing.

22 Is there any advantage to be had from the use of Tobacco?

No; the use of Tobacco is unnatural, unnecessary, and injurious. It causes much waste of time and money, and often leads to vicious habits and companionships. It is, therefore, best to abstain from Tobacco in all its forms. No real good can come from it, and those who never begin to use it never want it.

23 Why, then, does God cause Tobacco to grow if man may not make use of it?

Because of man's sin God cursed the ground (Gen. iii., 27), and said it should bring forth useless plants, to make man's work more trying and difficult. Tobacco is the most poisonous weed which grows, and extracts from the ground eleven times as much nutriment as a crop of wheat does.

24 Is there any other reference in the Bible to this curse on the ground?

Yes. In Job xxxi., 40, we read: "Instead of wheat let a thorn go forth (or grow), and instead of barley a useless weed."

"Let thistles grow instead of wheat, and cockle (marg. noisome weeds) instead of barley."

## SECTION VI.

### OPIUM, CHLORAL, COCAINE, ETC.

25 Are there any other things besides Alcohol and Tobacco used for sensuous gratification?

Yes. Opium, Morphia, Laudanum, Ether, Chloral, Haschish (or Indian Hemp), Kola, Coca (not the beverage called Cocoa), Cocaine, and Chlorodyne (which contains Chloroform, Morphia, Prussic Acid, and Haschish).

26 What is their character?

They are all poisonous. They are offensive to a pure taste (especially when taken into the mouth for the first time), but after a while they create a craving for larger and more frequent indulgence.

27 Have these articles any effect upon the body resembling that of Alcohol and Tobacco?

Yes. When used in excess or in small quantities for any length of time, they all tend to weaken and destroy the nerves of sense which defend the system against the entrance of poisonous substances.

28 What are the final results?

The barriers thus broken down, the enemy enters, gradually enslaves, and if not effectually fought against, destroys, or aids in the destruction of the physical and mental powers of the victim.

# PART III. GAMBLING.

## SECTION I

## DEFINITION, INFLUENCE, AND TENDENCY.

1 What is Gambling?

To Gamble is to bet or to play a game for money or some other article of value.

2 Why is it wrong to Gamble?

Because the winner takes from his neighbour money or goods for which he has given no just return in service, or money, or goods.

3 What harm does Gambling do to those who indulge in it?

The habit of Gambling encourages selfishness. It makes the gambler covet things belonging to other people. It also encourages idleness, by making people think that wealth and riches can be had without working for them.

4 Name some common forms of Gambling?

Playing for money or for anything else with cards, dice, dominoes, bagatelle, billiards, etc.; "pitch-and-toss," betting, and raffling (even at bazaars) are among the chief forms of gambling.

5 Is it Gambling to play at various games, such as cricket, football, draughts, chess, etc., which are trials of strength and skill?

It is not gambling to engage in athletic sports or in trials of strength or skill, unless the player wagers or stakes something on the result of the game.

6 Would the pledge against Gambling be broken by striving for prizes offered for success in games which exercise skill, strength and endurance?

Not when the prizes are free gifts for the encouragement of lawful and healthy amusements, and the rewards are not decided by chance, but are given to those who win them fairly.

7 What games generally lead to Gambling?

Games of chance as distinguished from games of skill.

8 Is it against the law of the land to take part in any lottery or raffle?

Yes; all raffles and lotteries are illegal, and persons engaged in them are liable to prosecution with fine or imprisonment as "rogues and vagabonds."

## SECTION II.

## GAMBLING OPPOSED TO THE SPIRIT OF CHRISTIANITY.

9 Is Gambling opposed to the law and spirit of Christianity?

Yes; for Jesus says:

"As ye would that men should do to you, do ye also to them likewise."—(Luke vi. 31.)

St. Paul says:

"Owe no man anything, save to love one another; for he that loveth his neighbour hath fulfilled the law. . . . Thou shalt not covet. . . . Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; love therefore is the fulfilment of the law."—(Romans xiii. 8-10.)

10 What is the further teaching of Scripture on the love of money?

In the revised version we read—"Godliness with contentment is great gain; for we brought nothing into the world, neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is the root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."—(1 Timothy vi., 6-10.)

The tenth commandment says:

"Thou shalt not covet thy neighbour's house,

thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's."

Jesus also said:

"Take heed, and keep yourselves from all covetousness."—(Luke xii., 15.)

## SECTION III.

## GAMBLING LEADS TO OTHER VICES.

11 Does not Gambling often lead to other vices?

Yes; the practice of Gambling often leads people into the company of the drunken, the profane, and the profligate. It develops covetousness, jealousy, hatred, deceit, and dishonesty. Many have been led by it to cheat others, and to steal money for such purposes.

12 Is the racecourse a place to be avoided by those who desire to be pure and virtuous?

Yes. A leading newspaper describes the "Derby Day" as an occasion when "the basest treachery, the meanest trickery, and the most reckless gambling prevail"; when "money is lost and won, and drunkenness and vice stalk abroad"; when "the masses are brought into close contact with the lowest and vilest of the community."

13 Does not Gambling often lead to self-murder?

Yes. Thousands of men and women of all ages

and in all positions have by means of Gambling been led into crime. To avoid the consequences brought on by Gambling many are driven to commit suicide, not thinking of the fearful judgment they have to face in the life to come.

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## PART IV.

## BAD THOUGHTS; BAD LANGUAGE; AND BAD CONDUCT.

### SECTION I.

### SINS OF THE TONGUE. SWEARING, PROFANITY, ETC.

1 Name the principal sins of the tongue?

Swearing, or taking the name of God in vain; irreverence and profanity; lying, and slandering, or saying false or unkind things of other people; cursing and railing, and impure conversation.

2 Is profane swearing expressly forbidden by the law of God?

Yes. The third commandment forbids swearing—

"Thou shalt not take the name of Jehovah thy God in vain, for Jehovah will not hold him guiltless that taketh His name in vain."—(Exodus xx., 7.)

3 Does the New Testament also condemn profane swearing?

Yes; Jesus says:

"Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool."—(Matthew v., 34, 35—authorised version.)

And the Apostle James writes:

"But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."—(James v., 12—authorised version.)

4 Are all profane and irreverent expressions thus forbidden?

Yes. All light and thoughtless speaking in reference to God and holy things is offensive and dishonouring to God.

"I said, I will take heed to my ways, that I sin not with my tongue."—(Psalm xxxix., 1.)

"If any stumbleth not in word, the same is a perfect man."—(James iii., 2.)

"Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—(Matthew xii., 36.)

5 Is profane swearing a sin without excuse?

Yes; swearing is especially profitless and inexcusable; for, while men are drawn into some sins by strong temptations to enjoyment, or gain, there is neither profit nor pleasure in bad language.

## SECTION II.

## EVIL SPEAKING AND LYING.

6 Are there any other sins of the tongue which are to be avoided?

Yes. All backbiting and evil speaking; all angry railing and reviling; all flattery, deceit and lying are unchristian, and are condemned by the word of God.

"Speak evil of no man."—(Titus iii., 2.)

"Thou shalt not take up a false report."—(Exodus xxiii., 1.)

"Let all bitterness, and wrath and anger, and clamour, and railing, be put away from you, with all malice; and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you."—(Ephesians iv., 31.)

7 Repeat the teaching of the Bible in regard to lying.

"Lying lips are an abomination to Jehovah, but they that deal truly are His delight."—(Prov. xii., 22.)

"The lip of truth shall be established for ever; but a lying tongue is but for a moment."—(Prov. xii., 19.)

## SECTION III.

## FOOLISH AND IMPROPER TALKING.

8 Is there any other way of evil speaking?

Yes; foolish and unclean speech; all jests, sayings, and nasty or disagreeable stories that may pollute the mind or excite evil thoughts and desires.

"Let not corrupt speech proceed out of your mouth."—(Ephesians iv., 29.)

"Nor filthiness, nor foolish talking, or jesting, which are not befitting."—(Ephesians v., 4.)

"Put ye also away all these: anger, wrath, malice, railing, shameful speaking out of your mouth; lie not one to another."—(Colossians iii., 8.)

9 Why is it sinful to use improper words?

The use of profane or impure language is a sin against our neighbour, because thereby his mind is defiled, and wicked thoughts and desires are stirred up in his heart. The boy who, by writing or speaking puts bad thoughts into the minds of others, does them a wrong which can never be undone.

"Behold how much wood is kindled by how small a fire! And the tongue is a fire; the world

of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. . . . The tongue can no man tame; it is a restless evil, it is full of deadly poison."—(James iii., 6-8.)

10 How may we know when we are saying or doing anything wrong?

If we say or do anything that we should be ashamed of our parents, teachers, or friends knowing, we may be sure that all is not right; and it will very much help us if we try to remember that though they may not be near us, God is always near and hears all that we say and sees all that we do.

"Set a watch, O Lord, before my mouth; keep the door of my lips."—(Psalm cxli., 3.)

"For there is not a word in my tongue, but lo, O Lord, Thou knowest it altogether."—(Psalm cxxxix., 4.)

## THE FOUR-FOLD PLEDGE.

### ALCOHOLIC DRINKS.

I will not buy, I will not make,
I will not use, I will not take,
Wine, cider, beer, rum, whiskey, gin,
Because they lead mankind to sin.

## TOBACCO.

I will not smoke the smoker's pets,
Those little things called "cigarettes";
I will not chew, I will not snuff,
Or waste my time in playing puff.

## GAMBLING.

I will not play for money's sake,
Lest evil passions I awake;
I promise that I will not bet,
And so will shun the gambler's net.

## BAD LANGUAGE.

I will not curse, though many dare
Open their lips to curse and swear;
My words shall be both pure and plain
I will not take God's Name in vain.

## CHAPTER VI.

### GOOD TEMPLARY

A. E. Eccles has been called the Prince of literature distributors by Dr. W. E. A. Axon. His name is known throughout the kingdoms by means of the millions of pamphlets and leaflets which he has sent to every district and county.

Many temperance associations throughout the country and the colonies have received help from Mr. Eccles, who is one of the largest distributors to all kinds of social reform movements in the Kingdom. The Order of Good Templars has been the recipient of numerous valuable gifts and subscriptions from Mr. Eccles. All the Grand Lodges in Great Britain have presented him with illuminated addresses in recognition of his services in the cause of temperance. The following is a copy of the Scottish Address:

GRAND LODGE OF SCOTLAND, I.O.G.T.

Instituted May 7, 1870.

Alfred E. Eccles, Esq., White Coppice, Chorley, Past Grand Treasurer, I.O.G.T., England.

Dear Brother,

By instructions of the Grand Lodge of Scotland, Independent Order of Good Templars, we have the pleasure of conveying to you the heartiest thanks of our entire membership for your many and munificent gifts on behalf of the Juvenile Section of our Order.

Your great kindness, extending over several years, in gifting Charters and Supplies to all our new Juvenile Lodges, has greatly benefited the Order, and has very much encouraged our workers.

Your repeated generous gifts of valuable literature has been of immense service. We have reason to believe that the distribution of that literature has carried to good purpose into many a Scottish home the knowledge of the blighting nature of intoxicants and narcotics among the young.

The bountiful provision recently made by you for the further extension of Juvenile Good Templary in our jurisdiction will enable us and our successors in office to prosecute with increased efficiency the important and urgent work of guarding the children from the drink curse.

Your intense and practical interest in the welfare of Scotland's youth has endeared you to us, and has won for you the deep and abiding gratitude of the Order. Your goodness will not soon be forgotten. The

fruit of it will be such as will cause generations yet unborn to bless God for your life and liberality.

To perpetuate the memory of your great generosity to Scottish Good Templary, the Grand Lodge has instituted the "Eccles Challenge Shield" for annual competition among the districts for the highest increase of membership, and also the "Eccles Prize" for the district having the largest number of transfer of juveniles into the adult section of the Order.

Again conveying to you the warmest thanks of the eighty thousand adult and juvenile Templars in Scotland, we express the fond hope that, in the Providence of God, you may be long spared to continue your abundant labours for the weal of man and the glory of God. In the name and by the authority of the Grand Lodge of Scotland,

Yours fraternally and gratefully,

Duncan C. MacKellar, Grand Chief Templar.
Robert. Wm. Dobbie, Grand Counsellor.
Margaret McKinnon, Grand Vice Templar.
James Shachan, Grand Supt. of Juvenile Templars.
Alex. Wright, Grand Electoral Superintendent.
Tom Honeyman, Grand Secretary.
Thomas Berrie, Grand Treasurer.
M. Bruce Meikleham, Grand Chaplain.
Wm. Hamilton, Grand Marshal.
Peter McDonald, Past Grand Chief Templar.

Grand Lodge Office, 72 Great Clyde St., Glasgow,
August 1898.

Beautifully illuminated address, handsomely framed in oak and gold.

When Mr. Eccles was Worthy Grand Treasurer of the Order he made a practice of visiting the South and West of England County Lodges of Good Templars at their annual meetings, and also installing the newly elected officers.

## ILLUMINATED ADDRESSES PRESENTED TO MR. ECCLES.

The following is the text of the handsome illuminated addresses presented to Mr. Eccles by the Grand Lodges of England and Wales. The one from the Grand Lodge of England is elegantly bound in Morocco leather, with photographs of the Grand Officers of the year. The Welsh address was beautifully illuminated and handsomely framed.

### GRAND LODGE OF ENGLAND, I.O.G.T.

To Brother A. E. Eccles, Past Grand Worthy Treasurer.

This Grand Lodge of England desires to express its hearty and grateful appreciation of the services you have rendered to the Order, especially during your year of office as Grand Worthy Treasurer.

In addition to the duties of that office you have by the visitation of many districts greatly encouraged and stimulated those engaged in the work. The circulation of sound temperance literature has always been an important factor in the formation of public opinion, and few have done more than you have in this direction.

That you may have health to continue your efforts and be spared to see the final victory of our cause is our earnest desire.

We are, Dear Sir and Brother, yours fraternally, Joseph Malins, G.W.C.T., George Dodds, G.W.C., Lydia A. Walshaw, G.S.J.T., John Kempster, G.E.C., Sarah H. Robson, G.W.V.T., John B. Collings, G.W.Sec., Edwd. Wood, G.W.T., Rev. Joseph Ashton, G.W.Chap., Josiah Derrington, G.W.M.

## INDEPENDENT ORDER OF GOOD TEMPLARS.

Welsh Grand Lodge of Wales.

A. E. Eccles, Esq., Past Grand Chief Templar, Chorley, Lancashire.

Dear Sir and Brother.

At the last Session of this Grand Lodge, held at Brynhyfryd, near Swansea, June 1st and 2nd, 1887, your great kindness to the Grand Lodge of the Order within its jurisdiction during the years that are past,

was referred to, and by a unanimous—we might say a spontaneous—vote, its warmest and most sincere thanks were ordered to be tendered by the Executive to you.

Remembering the great services you have rendered to us in subscribing to our funds, or placing at our disposal quantities of Temperance literature and Juvenile Temple and Band of Hope requisites, computed to considerably exceed one hundred pounds in value, we feel that this vote should be conveyed in as permanent a form as possible, and we, therefore, beg your acceptance of this Address as an expression of our gratitude and a token of the esteem, honour, and affection which the whole membership of Wales entertains towards you.

In the sense of belonging to another jurisdiction you were "the stranger within our gates," yet you closed not your heart against us—you set no bounds upon your liberality—but recognising our needs, your kindly aid was, as to time, as opportune as it was unobtrusive in manner and handsome in substance. Truly the motto of our Order, "Our field is the world, our subjects mankind," is to you no empty phrase, for your catholicity of spirit embraces the whole genius of Good Templary, and as such is worthy of the widest emulation.

In hoping to be favoured with your genial presence at many a coming Session of our Grand Lodge, we

wish you with real Cymric ardour a thorough restoration of health and strength and long years of life, wherein with pen and voice you may continue your noble endeavours to set free the slaves and victims of drink, and to hasten the overthrow of intemperance.

We desire also to greet your loving partner, Sister Eccles, and to wish her a life prolonged and path undimmed by a single cloud, and for both from our very hearts we would breathe a prayer in the grand old language of our fathers—Duw 'ach Bendithio chwi.

Submitted with fraternal regards on behalf of, and sealed with the seal of, the Grand Lodge.

H. J. Williams, G.W.C. Templar.
David R. Daniel, G. W. Secretary.
Owen P. Jones, P.G.W. Secretary.

Chwilog, Four Crosses, Carnarvonshire,
North Wales, June 1st, 1887.

There was also a very handsome framed illuminated Address from the Welsh Juvenile Lodges, April 12, 1899. This was intended as a birthday gift to Mr. Eccles, his birthday being on the 13th of April.

A. E. Eccles has noticed that a Good Templar Lodge which holds a Sunday Gospel Temperance Mission is never given to frivolity, but is usually successful in every way. He has also seen much good done by lodges frequently holding public temperance meetings in their lodge rooms and in the open air. Love of amusements and frivolity is a great curse in

connection with too many temperance and so-called Christian organisations, and one which is becoming more and more prevalent in this generation.

The Good Templars take a pledge not to buy, sell, furnish, or cause to be furnished to others anything that can intoxicate—(opium, tobacco, the beetle nut, chlorodyne and coca are all intoxicants). If we believe that intoxicating drink is bad for any man, it is our bounden duty to avoid having anything to do with that article. It is written in the Bible "Wine is a mocker, strong drink is raging, and whoever is deceived thereby is not wise."

In 1899 A. E. Eccles made the acquaintance of Brother James Knox, banker, at the Seamill Hydropathic, Westkillbride N.B., where Mr. Eccles and his private secretary spent their time in circulating Temperance and Good Templar literature and endeavoured to influence the visitors at the Hydro for good. By their influence Mr. James Knox shortly afterwards started a Good Templar Lodge at Airdrie, in Lanarkshire, which has since become the largest in the world, having at the present time about 3,000 members. Brother James Knox, late Provost of Airdrie, who is the principal worker, has been the Chief Templar.

Airdrie is divided into twenty-three districts, each under the charge of a Captain who appoints his own sub-officers. Brother Joseph Todd is Superintendent

of all the districts. He has full charge, and meets the Captains at regular intervals to revise their Rolls and consult with them as to the needs of their respective districts. The members are requested to give the Captains and their sub-officers a cordial welcome when they visit them, and to inform them of likely candidates for membership. The lodge meets for business and initiation in McLellands Hall, on Monday evenings, and for temperance addresses, in the Public Hall on Tuesday evenings. The particulars of all meetings are advertised in the "Airdrie Advertiser." The Chief Templar has an Advisory Committee of twenty-five men for special purposes. The ladies are organised for their own special work, in a Sisters' Visitation Committee.

The Lodge Auxiliaries are:—The Choir, Male Voice Choir, Orchestra, Sketch Party, Rambling Club, and Cycling Club.

The following letter from Brother James Knox to Mr. Eccles is worth perusal:

"Dear Bro. Eccles,

We have just passed our third anniversary, and I write you to report progress. It will cheer your heart to learn that the cause still fares well with us. Indeed, our last Summer campaign was the most prosperous venture we have had. Every week during June, July and August we had large open-air demonstrations—the last one being attended by no

fewer than 11,000 people. At that gathering we had a copper collection of £11 9s. 9d. We have now reduced the licenses by thirty. Every Nonconformist Church in the town is now using unfermented wine at Communion. Two of the Masonic Lodges—one with 180 members—have passed a resolution excluding all intoxicants from their festivals, whether public or private. The local corps of Volunteers went to camp lately, and it was found that 75 per cent of the men were teetotalers. These are only a few of the results. Our membership is 1,500, and we are instituting a Juvenile Lodge just now. Already we have had two meetings for enrolment, and no fewer than 513 children have come forward. We shall have to divide them up so as to overtake the work efficiently. We mean to work it on educational lines—give children temperance lessons such as they get in the day schools in America and elsewhere. Of course we shall have to entertain them as well. We have a separate body of officers to look after juveniles.

We begin a two-weeks mission with Dr. Henry on Sunday, first. It is his second visit to Airdrie, and we are looking forward with great expectancy of good results. I cannot describe to you the great work we have been privileged by God's grace to do. We shall labour on as long as we are able.

Sincerely yours,

James Knox.

It may be interesting here to explain the origin of the name, Good Templar. At different periods of history various Orders have been instituted and named after that famous mediæval organisation, the Knights Templars—or, as they styled themselves the "Poor Brethren of the Temple of Solomon." The history of this Order is one of the most important chapters of history of the Middle Ages, and many of the best features of the organisation are preserved by Good Templars. The Order of Knights Templars became so powerful, so wealthy and ambitious that in the beginning of the fourteenth century it was forcibly suppressed by the combined efforts of the Roman Church and the various Kings and Emperors of Western Europe. Among Orders which have taken the name, something of the ceremony and secrecy of the Knights Templars is the present Order of Free Masons. But so many "Templar" societies had been formed only to be broken up by dissipation and personal antipathies, that it occurred to an American Free Mason, who had been disgusted at the dissipation and the wine drinking in his Order, to start a new Order of Templars having the same social advantages as the others, whose object should be the lifting up of the people out of vice and drunkenness, and whose members should be pledged against the use of intoxicants which had done so much harm to other Orders. He

said, "We will be Templars, but we will be Good Templars," and so the Order was called the Independent Order of Good Templars, but the name was ultimately changed to the International Order of Good Templars.

A. E. Eccles has frequently spent his holidays at Hydropathic establishments, and has visited most of the Hydros in the Kingdom which are not shams—as too many are. At Smedley's Matlock Establishment he was well-known from 1857 to 1898. His forty-ninth birthday was celebrated there in a remarkable manner. The following account will perhaps provide some profitable thoughts on the way in which a birthday may be used for doing good

## CHAPTER VII.

## HYDROPATHIC EXPERIENCES.

The following account was given by A. E .Eccles :—

I began to go to Hydropathic Establishments in 1857, since which time I have visited about fifty-five Hydropathic Establishments in various parts of the kingdom where I have often had to act as if I were the doctor's assistant, as M. D's consider their time very precious and do not give so much time to their patients as they should do and are generally well paid for.

The first Hydropathic Establishment visited was Smedley's at Matlock Bridge, in Derbyshire. Mr. Smedley used to come down only once a week and sometimes not at all. This left me, when there, great opportunity to exercise my medical skill. The place was quite a training school for me, and when Smedley died I had personal medical friends in charge of the Smedley Hydropathic Establishment. Dr. W. B. Hunter and Dr. Tennant, who were very communicative and willing to impart a knowledge of hydropathic treatment, and as we were in frequent association, there were many opportunities for this. I kept

up a correspondence with Dr. Hunter and his father (of the Bridge of Allen Hydropathic Establishment) up to the day of their death.

Dr. W. B. Hunter became one of the best hydropathic doctors I ever met, and his kind consideration for his patients might be illustrated thus:—One Christmas dinner party at Smedley's Hydropathic Establishment he and I were Chairman and Vice-chairman, respectively. Dr. Hunter, in his speech at the dinner, said, "I see many things on this table which if you indulge in, you will be wanting to see me to-morrow!"

## A BIRTHDAY CELEBRATION.

I happened to be there on my forty-ninth birthday, 13th April, 1879. When I came into the Reading Room before breakfast, I said to some young gentlemen: "This is my birthday." Mr. Alfred Sykes, of Huddersfield, now a director of Smedley's Establishment, said, "If it's your birthday, sing us a song" to which I replied, "I am a talker; if you gentlemen will sing I will talk a little, or give a recitation." So they sang:

"Come let us join our cheerful songs
With angels round the throne,
Ten thousand thousand are their tongues,
But all their joys are one."

The singing went well and I followed with—

A Poet that sang in the olden time,
And lived in a classical quarter,
Declared, in his beautiful flowing rhyme,
That the best of all liquids is water.

He honoured the land where he loved to dwell;
And many fine things he taught her,
But he did the most good when he wrote to tell
That the best of all liquids is water.

It keeps the head clear, and it keeps it cool;
'Tis good for both son and daughter,
Of health and of strength 'tis the golden rule,
That the best of all liquids is water.

Then Christians hold fast to the Temperance Cause,
Stick to it like bricks and mortar,
And say, without doubting, or fear, or pause,
That the best of all liquids is water.

The gong sounded for breakfast. Alfred Sykes said, "We meet here after breakfast." We met after breakfast. We went on with the temperance talk till the gong sounded for dinner, the tables being covered with "British Workman," "Band of Hope Review," and a great variety of temperance and religious literature. When the gong sounded for dinner, Alfred Sykes said, "We meet here after dinner." And we met there

after dinner, and went at it until there was a Bible Reading when an old-time Prestonian, Mr. Edleston, took me by the arm and said,"You must not go to this Reading, they are going to kill you!" He then took me into the garden and kept me very quiet for an hour or so till the Bible Reading was over. We met again in the same room, and when the gong sounded for tea, Alfred Sykes said, "We meet here after tea." After tea I had the whole of Smedley's Establishment in that Reading Room. It was a regular Pentecostal affair, and the interest was kept until at half past ten the signal was given: "Go to bed!" We took, during the day, about twenty-five pledges, including two of the directors of Smedley's, who have since become the most prominent men in a large Yorkshire manufacturing town in which they live. We pledged the daughter of the proprietor of the publicans' newspaper, and her husband, and William White a Hop merchant, who stated that he would give up the hop business entirely, as hops were used in the making of intoxicating liquor.

It is a remarkable fact in this connection that Alderman Whettenhall, another hop merchant (who boasted that he was amongst a few others who first recognised Spurgeon's abilities, and helped to bring him out as a young man,) whom I met at Smedley's, invited me and my wife to spend a week with him at Cambridge, and after our arrival he took us into his place

JOHN RIMINGTON FOTHERGILL, M.D.
Uncle of Mrs. Eccles.

of business, and as I noticed the sample packets of hops, he said, "Imagine a hop merchant taking such a fancy to a teetotaller as to offer him such hospitality."

The day following my birthday the directors of Smedley's gave me a private office to receive my converts in, for I had to do a good deal of sympathising with them and advising them how to proceed to keep their pledge and what to say when they got home, and so on. One gentleman came to upbraid me. He said, "You have got my son to sign the pledge." Who authorised you to get my son to sign the pledge?" He was very wroth, for this was his only son. They were under the hands of a drink doctor, and the father thought he could not take the drink as a medicine, and they would not be able to rear the boy. I had met this youth that morning in the bathroom. I found him being neglected after having had a spray bath, and I stepped forward and gave him a good rubbing-down, saying in a playful way, "I'm the bathman, I'm the bathman," which pleased the boy amazingly and won his heart, so that when I was talking at this Temperance Pentecostal Meeting, he came and held me by the hand for a long time, and at last said, "Please sir, may I sign the pledge? to which I replied "Certainly!" Nine years after, I received a letter from that boy wishing me to send him a thorough-going blue ribbon to wear—with a white stripe down the centre of it—as he could not get it anywhere else. He stated that

he had just come from Cambridge University at 19 years of age, and went on to show what the giving up of the stimulating doctor at the time he became a tee-totaller and non-smoker, had done for him. He said he was six feet one in height and 22 inches across the chest. He had come out the best in Cambridge in running and jumping, and had the same distinction with regard to the County of Leicestershire, where he lived. He said, "I am the boy that my people thought they could never rear, even with the help of a drink-prescribing doctor. He has since become the most successful man in his own line of business, and has, at the present time, three separate establishments in the town of Leicester. It is remarkable how many of the converts of myself and my wife have become successful business men or ministers of religion. This is only illustrative of the text: "Godliness hath the promise of the life that now is as well as of that which is to come," and also: "Cease to do evil; learn to do well," for it is very evident that a man must cease to do evil before he can learn to do well.

At the earnest solicitation of the company at Smedley's, I consented to follow up this temperance work by a lecture in the drawing room at which Colonel Duncan, who was in the Secret Service of Her Majesty's Government, took the Chair. After the lecture, there was a discussion at which a peculiar character hailing from London, stood up and tried to show how

tobacco was not injurious. He said he was descended from a line of smokers. His great-grandfather lived to be 80, his grandfather lived to be 70, his own father lived to be 60, and he finished by saying, and here I am, a smoker. He was, himself about the most inferior ramshackle specimen of humanity there was in the establishment. I had almost to bite my tongue to keep from saying so. All that I did was to direct attention to the steady deterioration in the stock—one 80, the other 70 the next only 60, a point which I think the whole company would understand.

After this lecture I found myself compelled to leave Smedley's—so many people were coming to me for sympathy and advice that my extra exertions brought on a headache—so I ran away the following morning. When I reached home I received a letter from the hop merchant, William White, of Brixton, London, whom I had induced to give up the business, to state that he was coming to pay me a visit, which he did, and we spent a very enjoyable day together. I found that he was a very fine Christian character, who had never before realised the evils of drink. I also ascertained that he was, at his own expense, maintaining two Gospel Missions—in Dublin and in Brixton, London.

Mr. Eccles has received more than one testimony to the good seed sown on the memorable day. Here are two letters to encourage those who are faint-hearted at apparent want of success.

13, Bank Parade, Preston,
April 27th, 1879.

Dear Sir and Brother,

Edward Edleston was here last night, and gave me a sketch of your proceedings at Smedley's on your birthday, with which I was delighted. It is just what we want in these cold-shouldered days. If all our friends would do as you did, we should get on as we did at the first. There are great complaints against many modern Hydro Establishments where drinking has been encouraged, and there is nothing done for the teetotal cause. On this account I should like to see a report of your birthday celebration in the "Temperance Record." I wish you would draw up a short account, if it were only half a column. I am sure it would do good and encourage others who spend their holidays in similar places, to defend and define our principles. You will see that I am trying to combine this mission work with holiday taking, and I hope my friends everywhere will take up this question and make it a success.

I am, Yours truly,

A. E. Eccles, Esq. Joseph Livesey.

Joseph Livesey was the leader of the Seven Men of Preston, whom he sent out into the various parts of the kingdom as pioneers of the Temperance movement, Preston thus becoming the centre of the Temperance agitation about the year 1832.

Dear Sir,

About thirteen years ago you happened to be staying at Smedley's, Matlock, and whilst you were there you asked me to sign the Temperance Pledge, which I did, and which I am happy to say has been strictly kept. I was a very thin, pale-faced little fellow, and was taking wine and stout to make me pull together, but all to no purpose. Thirteen years have passed during which time I have never tasted any intoxicating drink, and I now stand six feet one and a half inches, weigh twelve stone ten pounds, and measure across my chest twenty-two inches. I can race or jump with the best in the county, and last year when at Cambridge, broke three records for my school.

I do not say this in self-praise, but to show how thankful I am to you for getting me to sign the pledge. I think if it had not been for that I might possibly have been in my grave now. I always wear the blue ribbon, and shall always continue to do so, God helping me. We are about to move to a new house, and whilst turning out my study I came across the enclosed account of the Anti-Narcotic League. I should like to become a member, so if it will not be troubling you I shall be very much obliged if you will send me full particulars; also some of the blue ribbon with the white on it (Badge of Temperance and Anti-Narcotic

Workers). I cannot get it in this town. Hoping you are quite well,

Believe me,

Your very grateful friend, etc.

Mr R. Noble, of Oxton Hall, London, was the first to introduce the Blue Ribbon as a Temperance badge. In February, 1882, a great Mission was conducted at Manchester and Salford Gospel Temperance Mission. It was at this mission that the Blue Ribbon, with a white stripe was first worn by anti-drink and anti-tobacco people. Mr Frank Spence was the originator of this idea, which was styled the thorough-going ribbon, and it was adopted by the Anti-Narcotic League.

A. E. Eccles is associated with nearly all the principal Temperance Societies in the kingdom, and besides his work for Good Templary and the Anti-Narcotic League, he started the Rechabite movement in his District.

Mr. Eccles has also encouraged the publication and circulation of different Temperance Hymnals, etc. He has himself circulated large numbers of William Hoyle's "Hymns and Songs," now out of date, which were used for half a century.

It is a great pity that the Hydropathic Establishments are in the present day following in the wake of churches and chapels, as they also have imitated the Romish Church, in the sale of indulgences, against which Luther struck when they were by that means

raising money to build St. Peter's Cathedral at Rome.

Lord Burleigh stated that if the rulers and the aristocracy of this country did not provide for the sale of indulgences to the people to distract their attention from political affairs, and tax them imperceptibly in many ways, so as to keep them poor, they (the people) would become the masters of the aristocracy. This said Lord Burleigh was one of the Cecil family, of which Mr. Arthur J. Balfour and the Earl of Salisbury, his uncle, are the latest descendants, showing that they are well-bred Cecils and keep up the traditions of their family by countenancing the sale of drink, the infamous system of selling to the highest bidder the monopoly of the sale of intoxicating drink, and which has caused liquor shops to be opened in every part of India wherever possible, disregarding the offence to the religious susceptibilities of the Hindus and Mahomedans, representing the bulk of the people, whose religion teaches them not to take intoxicating liquor—in order that the Government may make revenue out of the sale of these liquor indulgences.

Well might one of our poets say:

"Ill fares the land, to hastening ills a prey,
Where wealth accumulates and men decay."

The Right Hon. William Ewart Gladstone, when Prime Minister of England, said:

"That the evils of intoxication are greater than the combined evils of war, pestilence and famine. This is

true for us (that is the English) and it is the measure of our shame and disgrace."

We have had two wars with China to make them take our Indian opium in order that our merchants might become rich. The first war was commenced by Dr. Bowring, our Ambassador, whose son was an opium merchant, and whose opium the Chinese had refused to take any longer, as it was doing them so much harm, making opium sots of the Chinese and doing them infinite mischief. It is evident that the very rich, too, often try to make themselves richer still by the degradation of their fellow creatures, as they find that by the sale of indulgences of all kinds they can get more money than by supplying the people with the necessaries of life.

The same is the case with regard to milk in England. The farmer has to travel miles out from the country, then to take it from street to street round the town, to offer it to people at threepence a quart. The liquor seller sits at home, and they fetch his beer at sixpence a quart—double the amount of money, while the nutriment in milk is fifty times that in beer, and milk is not an intoxicant.

The misfortune in regard to this sale of indulgences is that it takes the money to bolster up an injurious business that slays its thousands and finds the Excise money for nations to go to war with that should be employed in legitimate business, bringing

benefit to mankind, such as the building trades, the clothing industry and agricultural and horticultural improvements. During the Boer war 250 millions of money were wasted in less than three years, but during that time more money was wasted on drink and tobacco in Great Britain, and more lives were lost by the sale of these indulgences than the number of killed in both armies in the South African war, and yet how few people seem concerned about it, while we who were against both the Boer War and the drink traffic were called pro-Boers and fanatics.

The founders of the United States of America declared that the Government of that country should be carried on for the life, liberty, and the pursuit of happiness of its inhabitants, and in order to promote these good things it has gone more against the liquor traffic than any country in the world. In one of the United States there has been a Maine Law enforced for the last half century, and local option is at present in operation in most of the States of America. This kind of legislation is extending to our Colonies, and all sensible Governments will before long see the importance of adopting the same course. Just now all the European Governments are uniting in trying to stop the opium business in China and the East. Of course, we who have been pegging away ever since the Chinese were forced to take it at the point of the bayonet, and have been enlightening the world as to

the enormity of one nation forcing another nation to facilitate the indulgence in intoxicants of such a dangerous character, are glad to note this tendency. Probably the general public fail to realise that the steps now being taken are the result of the continuous persistent efforts of such men as W. S. Caine, M.P., Samuel Smith, M.P., and Sir Joseph Pease, M.P. (along with whom I was examined by the Lords' Committee on Intemperance). Mankind will never know the sacrifices of time, labour and money that have been made by such devoted Christian men. Like those worthy men and women of old, many of these have "died in faith, not having received the promises, but having seen them afar off."

What a pity it is that the monuments of warriors and destroyers of mankind are greater in number and in size than those to the memory of the benefactors thereof. If we go through all the principle cities of Europe, we find the most important monuments seem to be erected in honour of the fighting men of the country. The Bible (Revised Version) says: "The wicked walk on every side when vileness is exalted." We should have a great deal more exertion put forth for the benefit of man if mankind were more grateful and more appreciative of the services rendered to them by Christian men and philanthropists.

I invested £1,500 in a Hydropathic Establishment in Scotland, because the proprietors were teetotallers.

To-day they have dancing and any games that the Company like. They have fermented ginger beer in stone bottles; they sell tobacco on the premises and allow smoking almost everywhere. A great fire took place one day at this place, which was attributed to a man who smoked in bed. The latest information from that Hydropathic Establishment is that they are proposing to get a license to sell drink. This is a specimen of the downgrade tendency of the present generation. It reminds one of what the Apostle said:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, highminded, lovers of pleasure more than lovers of God. Having a form of Godliness, but denying the power thereof. From such turn away." (2 Timothy, iii., 1 to 5).

Dr. Isaac Watts wrote:

"Pleasure's call attention wins,
Oft repeated as it may,
While unrepented are our sins,
Though repeated every day."

The Scottish poet said:

"Self-control is wisdom's root."

In this day and generation we are losing the power of self-control through indulging in drink, tobacco, opium, and all kinds of narcotics. We are turning night into day for what are called social functions. Dancing is beginning as late at night as eleven o'clock in London. In fact, mankind are becoming the children of night, the children of darkness, when they should be the children of the day. "Men love darkness rather than light, because their deeds are evil." What is going to be the end of all this, one cannot say, but it is morally certain that after all the philanthropic and religious work that has been kept up by the few, the state of mankind in Great Britain is infinitely worse than it was when I became a preacher and teacher sixty years ago. The Bible says "One sinner destroyeth much good," but we have to contend against an immense number of sinners who are running theatres, music-halls, dancing saloons, liquor shops, tobacco shops, opium, chloral, and chlorodyne shops.

Gambling is becoming a mighty factor in the degradation of mankind. There are actually weekly horse races now nearly all the year round. They seem to be got up purposely in order to give people the opportunity to bet regularly. Football is more largely promoted through the gambling propensity than anything else. Thousands of people do not play football. They simply go to watch a few kick a

leather ball about, upon which they can make their bets. It is a pity that people do not play at games instead of going so many miles at such great risk to their health, to see professionals play. It is re-creation that people need, and not unhealthy excitement. People are not content now with playing a simple game at whist, but they must have a whist drive, to win other people's money, or jewellery as the case may be. The last thing we have seen in this connection is the case of a church getting up a social with a whist drive, and the principal object of this affair was to raise money for church purposes; and the principal church in Chorley, near here, has just taken out a dancing license.

## THE PULPIT, THE PLATFORM, AND THE PRESS.

To me this birthday celebration meeting at Smedley's Hydropathic Establishment, says Mr. Eccles, was specially interesting, as illustrating the power and freedom of an open meeting addressed by various speakers from the platform, as compared with the stiffness and inefficiency of the one man ministry. While I took the bulk of the work, and was allowed a considerable degree of freedom by Alfred Sykes, who acted as Chairman, the company had the opportunity of interjecting questions and remarks, and occasionally a fresh voice gave welcome change

and awakened renewed interest. It would have been utterly impossible for the audience to have had patience to listen to one man from the pulpit all the time, to say nothing of the exhaustion that would take place to the poor fellow himself. There is no doubt that the success of the Salvation Army is largely attributable to their having an open platform, with the Captain as Chairman, and quite a number of other persons taking part in the meeting. After my railway accident, when I could not bear to stay the whole of the time of a religious service anywhere, I found this platform freedom of the Salvation Army very convenient. I have walked on to the platform, asked to speak early, and having done so, slipped out of the room when they were singing, having delivered my message. I distinctly remember leaving a district where I did that for several weeks, and we—my wife and I—made the Army such a success there that the room would scarcely hold the number of people that came.

During the last years, the Salvation Army have developed more rapidly than any Christian community that ever existed in the world, and there can be no doubt that the open platform, with total abstinence from drink and tobacco, have been the greatest factors in its success.

It is well known too with regard to the Wesleyan Methodists, that while in many towns and cities, the

attendance at the old established (yes, and comparatively new) Churches, is painfully meagre, and the cause in a state of decline—their great Mission Halls in the same places are not only centres of real Christian activity, but are crowded out Sunday after Sunday with men and women who cannot be induced to enter a pulpit dominated Church or Chapel.

The word "pulpit" never occurs but once in the English translation of the Bible. It is not even once named in the New Testament writings in the original Greek, nor in the Hebrew Scriptures. The word pulpit translated in the authorised version, in the 8th Chapter of Nehemiah, verse 4, is correctly rendered as follows in "Young's Literal Translation of the Bible" (G. A. Younge and Co., Bible Publishers, Edinburgh), "And Ezra, the Scribe, standeth on a tower of wood that they made for the purpose," and we are told that six persons stood on his right hand, and seven on his left, making 14 in all occupying the raised platform, which the ancient writer called a tower of wood, the word platform not being then invented.

The American Standard Revised Version (1901) while, it is amusing to note, giving "pulpit in the text, has a footmark to state that in the Hebrew it is "tower."

This platform method is only carrying out the idea of the Apostle Paul, who said to the Corinthians "When ye come together, each one hath a psalm, hath

a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. . . . . For ye all can prophesy one by one, that all may learn, and all may be exhorted. (American 1901 version). The Apostle says, "by reason of use have their senses exercised," but in a church where there is only a one-man ministry—boxed up in a pulpit—there may be a hundred devout and able Christians not one of whom must open his mouth and preach in that church. If they even attempted to do so they might be prosecuted for brawling! Now, at the time of Christ, any Jew of thirty years of age and over, even though he had no official connection with the synagogue, was allowed to stand up to read and expound the Law, which Jesus did; while we are told of Paul and his company (see 13th Acts, verses 14 and 15) that they "came to Antioch of Pisidia, and they went into the synagogue on the Sabbath day and sat down, and after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, "Brethren (using the plural number), if ye have any word of exhortation for the people, say on."

As to the Press. I have had throughout the whole of my temperance work a very keen appreciation of the power of the printing press, and have made it a special point in the meetings with which I have had anything to do, to have at hand a special supply of literature on temperance, anti-smoking, anti-narcotics,

A few members of Mrs. Eccles's Band of Christian Workers at Darlington.
Mr. and Mrs. Eccles in centre.

and allied subjects. There are many times more readers than hearers, and the quiet, impersonal message of the printed page often finds its way to the heart of a man who would be repelled and possibly consider himself insulted by the spoken word. Since 1853, from my house at White Coppice I have sent out fifty millions of books and pamphlets to all parts of the world, and have had abundant testimony to the power and fruitfulness of this particular branch of work, and of the thanks and appreciation of Christian workers of almost every sect and denomination to the effective help this has afforded them. It was said by Neal Dow that before they succeeded in passing Prohibition law for the State of Maine, they sowed the State knee deep with temperance publications, and the Rev C. H. Sheldon says that they have done the same with regard to the State of Kansas, where the Prohibition law has now been passed. If millionaires, instead of building Free Libraries of bricks and mortar, would fill the libraries already built and to be erected by towns, as they should be—with sound literature on social questions, they would do a great deal more good than by building monuments to their own memory in the shape of palatial buildings called Free Libraries, filled with rubbishy novels that will do more harm than good.

## CHAPTER VIII.

## ON THE CIRCULATION OF TEMPERANCE AND OTHER LITERATURE.

"Many of our temperance workers, says Alfred E. Eccles, know the importance of temperance meetings, but very few realise the importance of Temperance Literature.

"Nearly fifty-five years ago I began the work of circulating such literature, and in a very short time, in a country district, circulated 4,000 publications per annum, which included, I remember, "The British Messenger," by Peter Drummond, "The British Workman," "The Band of Hope Review," "The Alliance News," etc.

"That was the ground-work for the success of the temperance agitation in the Chorley division. We thus circulated literature for three years before ever we held a meeting. Ever since I have fully appreciated the importance and the power of temperance literature. We also wanted tracts and pamphlets for distribution. I have circulated some millions of single leaf tracts on tobacco and drink, and other social evils. I find that the best size is about five inches by four inches.

"Before "Old Joseph Livesey" of Preston died, many millions of my tracts had gone from his house. He and his eldest son William, assisted me in buying the paper, writing the tracts, getting them printed, and despatching them in parcels. For common distribution the size named is certainly the best to distribute, and the most economical, costing only one shilling per thousand; but the most attractive thing to distribute is a little booklet of eight pages, at four shillings per thousand, which I have for many years been circulating. It is about two inches by three inches—just large enough to go into an ordinary envelope.

"The matter in these tracts and booklets should be well worth reading, very pointed and intelligible, and should teach some of the latest phases of the movement, or the latest discoveries of science, or the most recent utterances of the most eminent men. I sometimes entitle my publications "Eminent Men on Tobacco," "Eminent Men on Drink," etc., and I give one eminent man only about half-a-dozen lines before I go on to another eminent man on the same subject.

"If those who devote a little money to the temperance cause would take up the printing and circulation of good tracts, pamphlets, and booklets, it is quite certain that the money would be well invested. We want more personal consecration in connection with our temperance movement; we want more consecration of means to the work, or we shall never succeed.

"The results of the literature that I have circulated have amply repaid me for any effort or expense that I have brought to bear upon it. Some time ago I received a letter from a man in Norwich, whom I had never seen, stating that he had read one of my booklets, given over drinking and smoking, and then gone to a place of worship, was converted, "and now," he says, "I am a Sunday-school teacher, and am doing all the good I possibly can in every possible way."

"I have had many testimonies as to the results produced by the circulation of temperance literature, many of the converts of which have afterwards become prominent temperance workers in the temperance cause and in church work. Of course, in connection with the broadcasting of literature, it is impossible to hear of a tithe of the good produced."

Parcels of temperance and kindred literature have frequently been sent from the White Coppice depot to every Juvenile Temple in the kingdom. Mr. Eccles made over to one Grand Lodge of the Good Templars shares which cost £1,500, and to the Anti-Narcotic League all his Scottish insurance shares and many shares in other companies have been sold, the proceeds being devoted to the cause of temperance. The carriage charges on the large quantity despatched amount to a considerable sum, and as much as £150 has been paid in a single week under this head.

Valuable books, periodicals, magazines, pamphlets, catechisms, pledge cards, etc. are sent to all parts of the world, and the following list will give a fair idea of the contents of the parcels despatched.

Books etc. to be sold for the benefit of chapel building funds, or for Good Templary, or Band of Hope Work:

Two volumes, "Pilgrim's Progress,"
One, "Everybody's Guide,"
Twelve, "Home Lessons on the Bible,"
Two volumes, "Centenary of Congregationalism."
Two volumes, "True to his Colours,"
One, "Life of President McKinley."
Two, "Sunday Closing,"
Two, "Bright England,"
Two, "Ritualism Abandoned,"
Two, "At Close Quarters,"
One, "Tempter Behind,"
One, "Poet's Bible."
Four, "In His Steps,"
Four, "His Brother's Keeper,"
One hundred "White Star" Pledge Cards,
Fifty Catechisms,
A quantity of booklets entitled, "Health," "Eminent Men on Tobacco," "Teeth and Health," Health and Drink," "Prize Reciters," etc., and a number of miscellaneous leaflets on religious, temperance, and health subjects.

In a double quantity box one copy of "Young's Analytical Concordance," and one copy of "Young's Literal Bible" are included.

The parcels are sent carriage paid to destination so that the organisation for which they are intended may receive the full benefit of the gift.

Public libraries in various parts of the country have received volumes of valuable works from White Coppice, the donor recognising the importance of stocking such public institutions with good books. He has long been opposed to the practice which is all too prevalent, of filling the public library shelves with bad novels and literature of an ephemeral character.

The following acknowledgment from Mr. E. McKnight, librarian of the Free Public Library, Chorley, dated May 28th, 1909, confirms the above statement:—"Thank you very much indeed for your kind donation of eleven volumes to the library. It is very good of you to remember the institution. The books are very interesting and many people will have the opportunity of reading them."

To Mrs. Eccles. An acknowledgment.—

"With one accord and one consent,
There rises from the settlement,
So far as morals can express,
A voice of grateful thanks to bless

You, the dear donor of volumes weighty,
We'll ne'er forget—if we live to be eighty
The kindness of thought which prompted the sender,
So now our thanks we gratefully tender.

We all shall study the "Ethics of Diet,"
And the "Concordance" will keep some of us quiet
For many an evening, although Ping Pong
Resound in the next room all night long;
And those, who can't read anything tough,
Will find, we expect, some very good stuff
Whilst they industriously study the "Quiver,"
And think now and then, sweet thoughts of the giver."

The writer concluded with a foot note:—"The books arrived the day after the Woodbrooke fire. Rendal Harris wrote to say that the "Analytical Concordance" was burnt, and the one sent was, therefore, especially valuable."

Besides the circulation of various kinds of literature on the temperance question, and many thousands of revised Bibles and books on Bible study, Mr. Eccles has distributed books and pamphlets on Anti-Narcotic work, Hygiene, Modern Science, Diet, Preventive Medicine, the Preservation of Teeth, Gambling, Social Purity, Peace, and other questions of social and political reform.

One of Mr. Eccles' reasons for giving away so many books and so much literature is, that he prefers this kind of giving to mere sending of cheques to Societies. Much of the money given to these organisations, however good their purpose, is often ill-spent, and where no lists of subscriptions are printed, the subscribers frequently have had difficulty in assuring themselves that the money was really used for the purpose for which it was given.

Another feature of his work has been the presentation of parcels of books to Bazaars, Sales of Work, etc. They are carefully selected works on important subjects, and present the latest features of branches of study, not generally brought before the public.

A. E. Eccles's work in the distribution of Temperance and other literature, for the education of the public, has indeed been very great. In the course of half a century since his conversion to temperance principles, he has circulated from his own book-room and through various printers and publishers, more than 50,000,000 tracts, pamphlets, books, revised bibles, pledge cards, religious papers and newspapers.

The pamphlets, tracts and booklets have been written or selected by Mr. Eccles himself, and have been nearly all printed for him. Whenever he hears of a person or Temperance Society willing to circulate this kind of literature, he sends a suitable selection for distribution.

Mr. Eccles gives away hundreds of revised Bibles and Testaments every year, and he often presents ministers, local preachers, Sunday School teachers, and christian workers with books of reference, Concordances, and other books for study which they would not otherwise be able to obtain. He also supplies Good Templar Lodges, Juvenile Temples, and Bands of Hope, with boxes of books and pamphlets for sale or distribution, and he has in this way frequently helped forward the cause in places where there was need for money.

"Dear Sir,

The box of books and tracts came this morning —and such a box! You will believe me when I say I never imagined you would send such a quantity of valuable and useful literature. Well, I will do my best to make good use of it, and I can only hope that the good it will do will be commensurate with the generosity that has inspired the bestowment.

"It must be a real pleasure to be able to put into circulation so much healthy reading. That pleasure, my dear sir, is certainly yours. It is no small pleasure you have afforded me in making me the recipient of so great a means of usefulness. I shall regard myself as the humble channel through which I trust your benevolence may reach many for their lasting good.

"With many thanks and all good wishes,

Yours,

A. B."

It was when he was on the printing staff of the "Tulketh Hall Mercury"—a paper published every fortnight by the boys of George Edmondson's boarding school—that Mr. Eccles first realised the importance and power of the printing press. As mentioned at the commencement of this chapter, Mr. Eccles was for some time associated with Joseph Livesey, of Preston, and his son William, in the circulation of literature. The publications distributed by these three men made up a splendid assortment, which was still enlarged after the death of Joseph Livesey, when Mr. Eccles engaged a Band of Hope Union to help him. But he found he was being plundered, and was forced to established a book-room under his own supervision.

After the death of various authors who published their own works, Mr. Eccles has bought the entire stock of books left on hand—such works including those of Dr. F. R. Lees, the Temperance advocate, and of S. C. Hall, F.S.A., who, together with his wife, has been one of the largest writers on Temperance of our time. The principal works of this gifted author circulated by Mr. Eccles were "The Trial of Sir Jasper," "An Old Story," and "Aphorisms Versified." Mr. Hall said before his death that "Mr. Eccles had bought more of his works than any other person," and after his death the number was more than doubled.

Mr. Eccles also bought up the library of Mr. J. B.

Collings, Secretary of the Grand Lodge of England, and Editor of the "Good Templar Watchword," and the "Juvenile Templar," and a large number of works by the celebrated Dr. Robert Young, author of the "Literal Translation of the Bible," the "Analytical Concordance," etc., etc., and other libraries such as that of Professor Kirk, of Edinburgh. Nearly all these valuable books have gone into the hands of other Christian workers, were they will be most useful.

Mr. Archibald Bell, a Missionary of Campamento, near Malaga, writing on the usefulness of tracts, says:

"Just last month I met with a case in point when going along the coast with a friend. One day we had been at many different places, but nobody wanted a Bible, and few had interest enough to listen to us at all. In the afternoon we came to a place where half-a-dozen carabineers and their families were living. To our surprise, when we presented the Bible, the Sergeant said, 'The Bible! Why, I have been looking for that ever since the month of February last.' Now it turned out that I had met that very man on the road ten months before, and had given him a copy of "Andre's Dunn" and a few other tracts, which he said his comrades had read with great interest. As a result of that reading, this man and his friends bought three Bibles and two large New Testaments; they were really anxious to read them. Their interest in the Bible had

been awakened and sustained all these months by the reading of a few tracts."

The Rev. W. T. A. Barber, M.A., B.D., speaking of the work in the interior of China said:—

"One day a friend of mine went to a distant place. He had been asked to go because a man from there had come and bought some books. He went to the place, but found the man away. On the table was an open Bible; the man had evidently been reading it. When he came in, my friend put the question to him. 'How did you first hear of Christianity?" 'Oh, my son was being examined for his degree, and he got one of these books, and I have read it, and also the Bible. I have read all the Christian books I could get hold of, and I believe in Christ, and I seek to be baptised. I have been reading His blessed word for days back, and I rejoice in the knowledge of the salvation that is for such as I." And there, in that remote region, where the foot of the white man had never trod, and the word of the white missionary had never been heard, the printed page had done its work, and the result was that this man became a member of the Christian Church."

As the Lord Chief Justice once said at the Missionary Breakfast of the Religious Tract Society, such instances as the above might be multiplied a hundredfold, for the Tract Society is doing good in every land,

and making missionary work both at home and abroad easier and more effective. The estimation in which it is held by missionaries was made very clear at the Breakfast Meeting, when missionaries, white and coloured, from India, China, Africa, Madagascar and Hungary, told what good service it renders. The Rev. W. H. Hart, of Calcutta, said "It is the Ordnance—that is the 'powder and shot'—Department of the Christian Army."

## CHAPTER IX.

## TEMPERANCE.

Throughout this book there are references to the subject of Temperance reform, and of Mr. Eccles's connection with the various Societies and organizations that are engaged in combatting the drink evil.

In this Chapter a few remarks are added with regard to:—

1. The origin of the name Temperance party—now the commonly accepted designation of the whole body of active workers and supporters of movements for the suppression of the liquor industry and the promotion of total abstinence from alcoholic beverages amongst our people.

2. The origin of the Band of Hope movement, now doing—as it has done in the past—such good work amongst the young people of this and other countries.

3. A contrast between the ages of those interested (a) in the liquor trade, and (b) in Temperance.

4. The drinking of alcoholic liquors from the standpoint of Science, and other standpoints.

5. A glance at the Gothenburg system of State management of liquor shops.

6. John Wesley's example to the Churches with regard to Temperance.

7. Another feature of Mr. Eccles's work for the cause he loves so well.

8. The opinion of one of the highest of our medical men of the present day, with reference to alcohol as a foe to health.

9. Robert Burns' struggle against his craving for alcohol.

1. There have been different names used by the opponents of intoxicating liquor in all ages. The "Nazarites" were the first people pledged against strong drink, and they were men who were ordered by Divine command to "separate" themselves from "wine and strong drink," in order to do some special work for God.

In the Bible we do not find any accusation whatever made against a Nazarite as a Nazarite; but in 2 Amos, 12, the Children of Israel are charged with giving the Nazarites wine to drink. In Lamentations IV, v.7, we find "Her Nazarites were purer than snow; they were whiter than milk."

The Rechabites of Bible history, were descended from Jonadab, the son of Rechab. They were bound to abstain from wine, from building houses, from sowing seed, and from planting vineyards. They strictly observed these rules, and led a nomadic life.

In ancient Greece, when that country was at the

height of its splendour, some of its philosophers who decided to live without strong drink, took the name of "Nephalist," which means non-drinker.

In England the movement against strong drink began with the teaching of moderation—hence the word Temperance—but it was soon found fallacious to distinguish moderate drinkers. The words teetotal and teetotallers were nicknames, derisively given to total abstainers by their opponents.

These two names, Temperance and Teetotalism, have been adopted side by side by the opponents of drink, as they soon became popular, and those who have substituted other names have found that they have not met with the same approval.

In Scotland, Professor Miller, Surgeon to Queen Victoria, wrote a book "Nephalism, or True Temperance" and he called himself a Nephalist after the Greek abstainers of Plato's time. Many Scotchmen followed his example and used the name Nephalist, and the more educated people were inclined to it, but among the ranks of the workers generally there was great opposition to such a strange looking and strange sounding word, and the term Temperance thus prevailed over all others.

2. It appears to be established beyond dispute that the first Band of Hope was founded by Jabez Tunnicliffe, a Baptist minister, of Leeds, and Mrs. Carlile, of Dublin. We quote Mr. Tunnicliffe's own words

relating to the incident which influenced him in undertaking the work.

"In June, 1847, a melancholy circumstance occurred. I was called to visit a young man named George Paley, aged, I think, about 28, whose young life had been poisoned and shortened through habits of intemperance. I visited him several times. The day before his death I entered his room and found him sitting in an arm chair; his wife sat upon a stool at his feet, and his two lovely children were playing on the floor by his side. He said 'Sir, I am almost at the end now, and wish to say something to you before I die. When I was a boy I was a scholar in a Sabbath school, and afterwards became a teacher. I was then very much inclined to become a Christian and took great delight in my Sabbath-day duties; and especially loved my class. One Sabbath afternoon after the closing of the school, my fellow teachers proposed that we should walk a few miles into the country. We continued our walk until we came to a small way-side public house. It was proposed that we should go in and rest awhile, and have a glass of ale. I objected, as it was the Sabbath, to comply with the proposal; but it was said that if these houses were worth anything they must be useful to such as were weary and in need of refreshment. I consented, and found quite a number of young men there, who, like ourselves, wanted to rest and refresh themselves. The company seemed

cheerful and friendly, and I soon began to feel at home. On other Sabbaths we walked in the same direction, and always stopped to rest at the same place until I began to think more of my walk and glass of ale than of the Sabbath school or of my class. I occasionally spent an evening in the week in other public houses at a little distance from my home, and found increasing pleasure in the company who met there. I soon gave up my Sabbath school and every serious thought and became a drunkard;' and, putting his trembling hand upon the shoulder of his wife, he said, 'This woman can never forgive me for the wrong I have done to her. For the last two years I have never obtained a shilling at my own business, and my poor children and myself have been supported by the hard toil of my injured wife; and it was the first glass that did it; and I want you, if you think it worth while to say anything about me when I am gone, to warn young men against the first glass.' After this short history of his brief and sad life, I left that room with the determination, so far as in me lay, to use my time and influence in the future to prevent the young from a beginning so likely to prove dangerous, as in his sad case. I suggested the same week to the Temperance Committee the desirableness of forming a distinct organisation for the young, under their direction, and gave notice of my intention to submit a plan to them for this end at some subsequent meeting. In August of the

same year that devoted and Christian lady, the late Mrs. Carlile, of Dublin, visited Leeds and addressed the children of our day and Sunday schools on the subject of Temperance; and at a private breakfast, given to her by the late Mr. James Hotham, one of the best of men, a member of the Society of Friends, I took the opportunity of explaining my views of a distinct organisation, especially for the children. I suggested that we might call the society the 'Band of Hope.' This suggestion was approved and at once adopted; and the first committee of ladies, with myself as President was then formed, and arrangements made for our first public meeting. As I have not the original minute book by me, I can only remember just now the names of the following ladies: Mrs. Hotham and Mrs. Kershaw. Our first public meeting was held the following week, in the schoolroom of the South Parade Baptist Church. I fear that complete statistics of the number of children already pledged to our cause cannot be very easily ascertained; it is, however, known that not less than one million five hundred thousand stand in connection with the various Band of Hope Societies already established in this country."

3. (a) In the Registrar-General's report a few years ago it was stated that "the mortality of men who are directly concerned in the Liquor Trade is appalling." The "Daily News" in seeking for evidence in support of this statement ascertained that the mortality

amongst brewers "throughout the main working period of life exceeds that of occupied males by about 50 per cent." Even the "Licensing World" says, "The mortality of inn servants alone is, from phthisis, more than three times as great as that of occupied males."

(b) Let us contrast with these particulars the ages of a few Temperance men personally known to Mr. Eccles:

The Rev. Dr. Edgar, who started the Temperance agitation in Ireland, lived to be 98; while his friend and co-agitator, Mr. John McGeah, of Cookstown reached the same age. Joseph Livesey, author of "The Moral Reformer", who started the Temperance cause in England and the "Preston Guardian" newspaper died at the age of 93, although he was crippled with rheumatism when forty years old. William Livesey, his son and co-worker, is still living at Preston, at the age of 93. The Honourable General Neal Dow the author of the Maine Law, lived to be 93, although wounded in the American Civil War. James Parrott, vegetarian and teetotaller for more than 70 years, died at the age of 96 and left about £100,000 for good objects. Hanny, of Bradford-on-Avon, a Good Templar, lived in an alms house on six shillings a week, and at 94 lost his life through being exhibited at a garden party. The names and ages of the following teetotallers may be added, some of whom were living at the time the census was taken in 1896. None of

them were personally known to Mr. Eccles:—Mrs, Millar, Glasgow, 102; Joseph Speight, Bradford, 92; Mrs. Milner, Penrith, 90; Mrs. Pease Nicholls, Edinburgh, 90; John Flatman, Downham Market, 90; Thomas Hartman, Downham Market, 90; M. M. Monro, Enfield, 89.

Out of an obituary of Temperance workers who died in the year 1903, five were ninety and upwards, twenty-six others were eighty and upwards (one being 89), twenty-one were seventy and upwards, fifteen were sixty and upwards (more than half of these being over 65), whilst only four out of those whose ages were given were under sixty. ("National Temperance League's Annual." 1904.)

In this connection the following letter to Mr. Eccles from the Editor of "The People's Friend," provides confirmatory testimony of the longevity of teetotallers. It was written in excellent caligraphy on October 26th 1907, and at the present time (1909), the writer is in his 87th year.

> "I was glad to find from your letter to Mr. Crouch enclosing subscription of £1 for the 'People's Friend,' that you are still spared to engage in various good works, in which you have so long taken a part. I am still enabled to edit the little paper, although in my 85th year. I am a wonderful example of God's goodness, which enables me, or I

should rather say, privileges me to do some little to promote the causes of truth and righteousness."

I remain, dear sir,

Yours faithfully,

L. Loofe.

4. Looking at the question of drinking alcoholic liquors from the standpoint of Science—which should appeal to the educated and thoughtful—we have to recognise that alcohol is an acrid narcotic poison which does very serious injury to the human system, so much so that no kind of alcoholic spirit is allowed to be sold unless it is first mixed with an equal quantity of water, for one glassful without water would burn the drinker like carbolic acid. Alcohol also creates a craving for more, and this craving often descends from parents to children.

Those who take delight in the beauties of nature, who see with each advance of Science more of the wonderful and complex plan by which God has provided for the continuance and progress of his work, must look with shame on the wilful degradation of the race, in persisting for the sake of increasing the revenue of spendthrift Governments, and of satisfying the depraved appetite of a section of the people, in the ruin of mankind—the highest work of creation.

We treat the man who tries to put a sudden end to his life as a criminal or lunatic, why then should we treat otherwise one who, having every opportunity of

learning the unnaturalness and danger to health of such habits, calmly and with deliberation begins and continues to drink and to smoke? Why should we acquiesce in the man's poisoning himself (to intoxicate is from the Greek, and means poison) simply because he does it slowly? Have we not sufficient evidence in the crime and destitution in our towns and cities, to show that the excuse of moderation is no safeguard? Has not every drunkard once boasted that he was only a moderate drinker? If not, then he has inherited his proclivity from a parent who was.

Every smoker is weakening his heart and brain, and making himself unfit for the strain and stress of modern business life. Can any person who has studied the question scientifically, think otherwise? And yet this moral suicide is encouraged by ladies, and is practised by our clergy and our so-called educated people of to-day, as though it were as harmless or even as beneficial as the partaking of wholesome food.

It would seem that the majority of people who continue in the old way in spite of the progress of Science and general knowledge, do so simply because they will not study the subject for themselves. They have been told that there is no harm in drinking or smoking, and that only faddists preach against these practices, and they never trouble to ascertain for themselves the truth of the case. For many, it is enough to see that their fathers drink or smoke, and when once they

have formed these habits they find it difficult to give them up. If we never improved on the practices of our ancestors, there would not be much progress in the world. Others are under the mistaken impression that wine and alcoholic beverages were permitted the Jews, and were even allowed by our Lord. People who have studied Hebrew and Greek, know that there are many words used in the Bible for wine which our translations of the scriptures have ignored; no difference is made between them, thus leading to conclusions which are erroneous.

The wine our Lord used at the Last Supper which He called "fruit of the vine," and that which was used at the marriage feast at Cana had not had time to ferment after it was made, and certainly was the unfermented juice of the grape, whilst in other passages of the Bible we find the other wine—the fermented alcoholic wine—alluded to as a snare and a danger. (See Albert Baines Bible Commentary on the Marriage Feast.)

Fermentation is a process of death, destruction, and decay. The juice of the grape, which we can drink pure, viz: "unfermented wine"—when it begins to ferment has entered upon the process of decomposition, which, if not checked, will pass through the three fermentary stages—from sugar to alcohol, from alcohol to vinegar, and lastly from vinegar it will be resolved into the separate elements or gases of which it is composed, namely carbon, oxygen and hydrogen.

5. There have been many suggestions as to the best way of combatting the drink evil. The Maine Law, which has been in force in Maine for half a century, is a prohibition law. In Sweden they have tried the Gothenburg system, by which the government owns and manages all liquor shops, and uses the profits for State expenses. This system, though still supported by some, has proved a failure in lands where it has been tried. Sweden, in spite of State management of liquor selling sees the necessity of stronger measures; and the Grand Lodge of Good Templars there is the largest in the world.

The fact that there is more drunkenness now in the town of Gothenburg in Scandinavia, where the system was first tried, than in many parts of England, does not speak well for its success.

The following verses were published in "The Watchword" at a time when an effort was made by the Bishop of Chester to introduce the system into England.

## THE BISHOP'S TRUST PUBLIC-HOUSE.

"Will you walk into my parlour?" said the Bishop to the man;
It's the sweetest little parlour on the Scandinavian plan.
My liquor is the soundest that ever yet was made,
And my pot-boys are the noblest to be found in all the "Trade!"

You'll find nothing here unpleasant, after searching
all about,
For the place is quite a Paradise with Christian
chuckers-out;
The house is carried on with the most benevolent
intent,
And on the counter attractions the profits all are
spent,
So take a glass of liquor here, my worthy brother
man,
To promote the cause of Temperance by the new-
invented plan;
'The Devil in solution,' we have got him here you
see;
Arm-in-arm though with a Bishop, he's as harmless
as can be!
Of the two it's hard to tell which most properly
behaves,
And every one's delighted with our British Scandy-
naves!
Then walk into my parlour, my noble working-man,
I want to make a trial of the counter-active plan;
For this drink-shop we are running—at least that's
in our mind—
It is to elevate the masses, and to benefit mankind.
Yes: I cannot put it clearer, in explaining our intent;
It is to benefit mankind—and pocket five per cent.

So please walk into my parlour, and keep sober if you can;
You will find it very pleasant on the Scandinavian plan."
'Twas thus the knowing Bishop threw out a taking fly,
And when the man was in the bar he winked the other eye;
And all the friends of Temperance in admiration ran
To thank the holy Bishop for the Scandinavian plan!
The Scandinavian plan, my boys, the Scandinavian plan!
By far the strangest thing there's been since first the world began.

6. It is remarkable that John Wesley, living as he did before the Temperance agitation began, saw the necessity of keeping his church free from the contamination of the liquor interest. At an age when the clergy were famous for their luxurious and dissolute habits, he stood out as one of the first to draw the line between the Christian and the self-indulgent man.

In his orders as to the duties of the superintendent minister, we find "that the leader calmly and vigorously enforce the rules concerning drams, snuff and tobacco, and give no Band ticket to any person who does not promise to leave them off."

In his instructions to missionaries we read: "Let no preacher drink any drams on any pretence, but

strongly dissuade our people from it, and answer their pretences, particularly those of curing colic and helping digestion."

"Enforce the rules relating to snuff, drams, tobacco, etc., vigorously though calmly. When any person is admitted into a society, even good breeding requires him to conform to the rules of that society."

7. One great feature of A. E. Eccles's work for temperance is the way in which he has helped and encouraged temperance workers and lifted them up when they have been cast down. One worker wrote when he had been chosen to fill one of the highest offices in the Good Templar Order, to say that he owed the position entirely to Mr. Eccles' encouragement and support. He had known what it was to be impoverished by the expenditure of time and money in contending with brewers and drink sellers and in rescuing their victims.

Another letter from a similar worker is given here:

"Dear Mr. Eccles,

Your magnificient generosity almost overwhelms me! I can truly say 'God bless you,' and promise never to become discouraged any more, but to be more faithful than ever in the cause we love so well. You will have your reward in knowing that it will assist in bringing peace and happiness into many a home that might not otherwise have been reached. 'Desolate homes shall

bless you, and sad hearts be made glad as you redeem the lost.'

"I have forwarded the other cheque to our Grand Secretary (English Grand Lodge of Wales) with a request that he will acknowledge it.

"Again thanking you, I remain,

Yours fraternally,

_____"

Another great temperance worker in the West of England, a gentleman who devoted all his time and money to the cause, wrote:—

"Now in regard to the cheque enclosed in yours, dear Bro. Eccles, I am deeply touched, and am quite at a loss how to give suitable expression to my feelings. I give God thanks that He has endowed you with the means, and still more that you are blessed with a 'willing mind.' And when I think of the manifold forms in which your benefactions flow, I pray God to spare you and your honoured wife, good Sister Eccles, for many years to stimulate the faltering, and aid such as are in the thick of the fight against lust and greed, cruelty and oppression.

"How wonderfully does God work! I never told a single human being of the straits I was brought into, but 'took it to the Lord in prayer,' when lo! two friends of truth and righteousness, neither of whom I had ever seen, both sent me cheques.

"Truly 'I was brought low, and Jehovah helped me.' "

Mr. Charles Hawkins, general secretary of the Cumberland Band of Hope Union, some time ago wrote to Mr. Eccles enclosing the following cutting from the "Daily News:"

## THE ANTI-TREATING MOVEMENT.

"Why should a man be considered unsociable or be described as 'no class' because he insists on selecting and paying for his own liquid refreshment, rather than give or accept treats from companions whom he may meet at a public house bar or at any other place of public resort? This will form the topic of discussion at a meeting to be held at Blackpool to-night under the auspices of the Anti-Treating League.

The organisation named was founded by Dr. Cocker, cousin of Mr. Eccles, who was four times Mayor of Blackpool. The main contention of its supporters is, that excessive drinking is principally due to the mistaken ideas of friendship and hospitality held by so-called moderate drinkers and others who frequent public-houses.

The Frenchman's saying that it is not ze drink zat matters; it is ze 'same again" that works the mischief . The League teaches that no man should accept a drink from another in a public-house,

or pay for a drink for anybody but himself. Those who hold that any scheme which helps to decrease the consumption of liquor is a thing to be commended, see a friend to temperance in the Anti-Treating League."

## "ALCOHOL A FOE TO HEALTH."

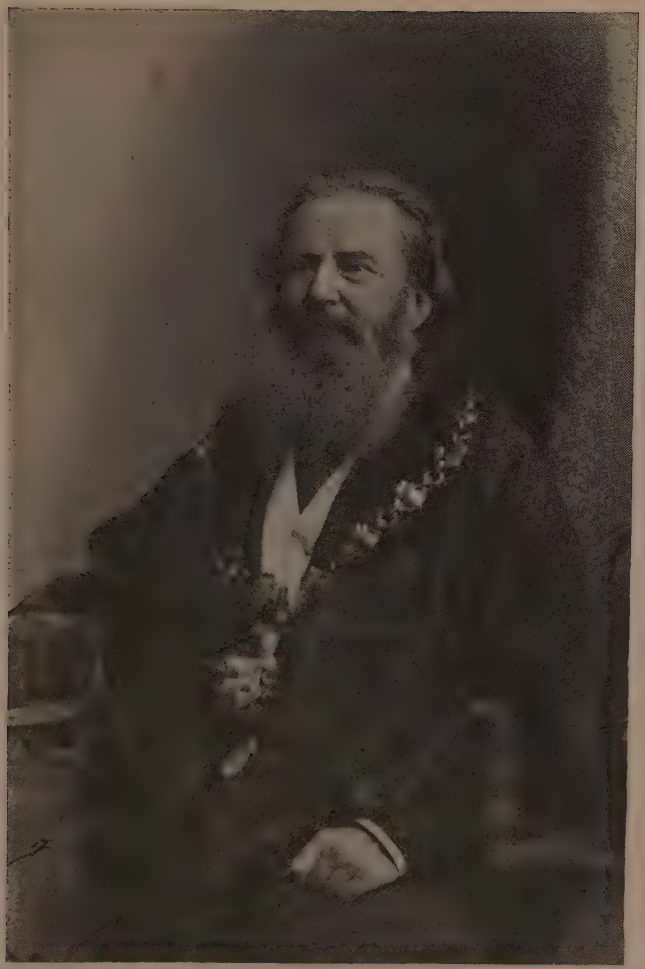
8. "Speaking at a meeting under the auspices of the Women's Union of the Church of England, Sir Frederick Treves, Bart., said—I do not propose to trouble you with any detailed account of the effects of excessive drinking, and lamentable diseases that follow it. The train of physical wreckage that lies in its wake is, unfortunately, a matter of common knowledge. I should like, rather, to occupy your time for ten minutes in dealing with the effects of alcohol on the body—not in any particular dose, but in any dose, because, of course, there is always an excuse that it is very difficult to find where temperance ends and intemperance begins, and what should be the precise boundary line between these two lines of conduct.

"The point with regard to alcohol is simple enough. It is, of course, distinctly a poison, and it is a poison which, like all other poisons has certain uses; but the limitations of the use of alcohol should be as strict as the limitations of the use of any other kind of poison. Moreover, it is a curiously insidious poison, in

that it produces effects that seem to have only one antidote—alcohol again. This applies to another drug equally insidious and that is, morphia, or opium. Unfortunately, the term poison is by no means an exaggerated one, when it is realised that with alcohol as drunk by the majority of the poorer classes there is mixed a virulent poison in the form of fusel oil."

"There is no disguising the fact that alcohol is year by year less used by the medical profession. It is said that it has a certain position as a medicine, and no one will dispute that; but looking back over hospital drugs for the past twenty-five years, there is no question that the use of alcohol is emphatically diminishing.

"Let us take two or three points—and remember that I am only speaking of the very moderate use of alcohol. In the first place, some people say, "It is a most excellent appetiser. There can be no possible harm in just a little before a meal. It is, as the French say, an 'aperitif appetiser,' and helps digestion." What are the facts? First of all, no appetite needs to be artificially stimulated. If the appetite wants food, it clamours for it; if there is no appetite, there is no need for food. Therefore, there is no need, supposing the belief were true, to use anything whatever to stimulate the appetite. So on that ground I do not think there is much to be said for its use.



**DR. W. H. COCKER**
(Cousin of Mr. A. E. Eccles),
First Mayor of Blackpool.
Held the Mayoralty on four occasions.
Founder of the Anti-Treating League.

"Then it is said that it is strengthening, and it gives great working power. We hear a great deal of this in the advocacy of British beef and beer. That sounds very well, but let us view the facts. Alcohol, curiously enough, modifies certain constituents of the blood in the nourishment of the body. The process that underlies the building up of the human frame is very much modified. The output of carbonic acid is very much lessened, with the result that the drinker at once becomes ill-nourished—obviously so. No man dreams of going into training and taking alcohol. He must reach the acme of physical perfection, and that must be without alcohol. It has a somewhat stimulating effect, and that is the unfortunate part of it. The effect, however, only lasts a moment, and after it has passed away, the capacity for work falls enormously. It does this: it brings up the reserve forces of the body and throws them into action, with the result that when these are used up there is nothing to fall back upon. Its effect is precisely like a general throwing the bulk of his army upon the fray, and then bringing up as fast as he can, all his reserves and throwing them in also. The immediate effect may be impressive, but the inevitable result is obvious. As a work producer, it is exceedingly extravagant, and, like other extravagant measures, leads to physical bankruptcy. It is also curious that troops cannot work or march on alcohol. I was, as you know, with

the relief column that moved on to Ladysmith, and, of course, it was an extremely trying time by reason of the hot weather. In that enormous column of 30,000 men, the first who dropped out were not the tall men, or the short men, or the big men, or the little men—they were the drinkers, and they dropped out as clearly as if they had been labelled with a big letter on their backs.

"With regard to the circulation. Of course it produces an increased heart beat, a fuller pulse, and redder skins; but the moment the effect has passed off, the action of the heart is absolutely and emphatically weakened. Consequently, the temporary effect is produced at enormous cost.

"Then there is its action on the central nervous system. Here its action is that of a poison. It first stimulates the nervous system and then depresses it, and as with other poisons which act upon this part of the body, the higher centres go first. They become a little dull—a little less quick and acute. It is very trifling, but there it is; so that the man who does his work on alcohol—even a very moderate amount—is not at his best.

"Alcohol is certainly inconsistent with what might be called fine work. It is absolutely inconsistent with surgeon's work, and with anything that requires quick, acute, and alert judgment. I am very much struck with the fact that the very many professional men

who work hard all day have discontinued stimulants in the middle of the day. Why? For no other reason, probably in ninety-nine cases out of a hundred, than that they find that they cannot work after it. That fact speaks more for this broad point than any amount of abstract arguments.

"The last point is this. "Oh it is an excellent thing when you are cold. If you are going into the cold air you ought to take a little 'nip' of something. It does keep out the cold!" This argument is used so often that even medical men begin to believe it. I myself answer with a quotation from, perhaps, the best authority on this subject, that 'alcohol lowers the temperature by increased loss of heat, and to some extent by lessened oxidation, while the power of the body to resist cold is much reduced by it." That answers this particular argument, which I can assure you is one of the most potent circumstances under which alcohol is used in this country.

"There is a great desire on the part of all young men to be "fit." A young man cannot possibly be "fit" if he takes alcohol. By no possibility can he require alcohol. That anyone young or healthy should want alcohol is simply preposterous. They might just as well want strychnine. Thus the argument for the young man is—You want to be a man, and you want to be "fit." You cannot get "fit" on alcohol.

"In conclusion, let me add one little testimony. Having spent the greater part of my life in operating, I can assure you that there are some patients that I don't mind operating upon, and some that I do; but the person above all others that I dread to see enter the operating theatre is the drinker. He is the most dangerous feature in connection with surgical life. That great surgeon, Sir James Paget, said:—'Of all persons that I surgically dread it is the secret drinker.'

"That alcohol is of value is, therefore, an absolute fallacy, and can be proved scientifically in a moment."

9. The struggle of the famous Scotch poet, Robert Burns against his craving for alcohol, as told by himself in verse. Poem addressed to Mr. Mitchell, collector of Excise, Dumfries, 1796.

Friend of the Poet, tried and leal,
Wha, wanting thee, might beg or steal;
Alake! Alake! the mickle deil
Wi' a' his witches
Are at it skelpin! jig and reel,
In my poor pouches.

I modestly fu' fain wad hint it,
That one pound one, I sairly want it:
If wi' the hizzie down ye sent it
It would be kind:
And while my heart wi' life-blood dunted
I'd bear't in mind.

So may the auld year gang out moaning
To see the new come, laden, groaning,
Wi' double plenty, o'er the loanin'
To thee and thine;
Domestic peace and comforts crowning
The hale design.

## POSTSCRIPT.

Ye've heard this while, how I've been licket
And by fell death was nearly nicket;
Grim loon! he got me by the fecket,
And sair me sheuk:
But by guid luck, I lap a wicket
And turned a neuk—

But by that health; I've got a share o't
And by that life; I'm promised mair o't,
My hael and weel, I'll tak a care o't
A tentier way:
Then farewell folly, hide and hair o't
For aunce and aye!

The grand resolutions in the Postscript, were, alas! never kept.

## GLOSSARY.

Leal: true.
Skelpin: running fast.
Fain: earnestly.
Hizzie: servant girl.
Dunted: beat.
Loanin: country lane.
Hale: whole.
Licket: thrashed
Nicket: caught.
Fecket: waistcoat.
Neuk: corner.
Sheuk: shook.
Hail and weel: health and happiness.
Tenties: more carefully.
Hide and hair o't: entirely.

## ALCOHOL.

ALCOHOL is an Enemy to be fought with vigour, for it is a DECEIVER. "Wine is a Mocker; Strong Drink is raging, and he that is deceived thereby is not wise." It pretends to Strengthen, and yet it Weakens: It pretends to Warm, but really Chills: It pretends to Gladden and it drives to Despair: It calls itself the water of Life, and yet it produces Death.

Alcohol is also a Robber. It empties the pocket of the workman, and ruins the State under the pretext of enriching it.

It is a Criminal. It kills in Great Britain, directly or indirectly, more than 160,000 persons every year. Alcohol hastens the moral and material bankruptcy of the country. Therefore, let us fight it to the death, or it will kill our nation.

The true standpoint on the drink question is thus stated by the Apostle Paul: "Wherefore if meat maketh my brother to stumble, I will eat no flesh for evermore that I make not my brother stumble." (1 Corin., VIII, 13.) "It is good not to drink wine, or do anything whereby a brother is offended or is made weak."

## THE BREWERS' ENDOWMENT BILL.

Mr. Eccles, writing to the "Edinburgh Citizen" on June 17th, 1904, said:—

"No one ever seems to notice the fact that the fictitious prices at which liquor shops are now estimated are entirely caused by brewers bidding against each other for the possession of public-houses in order to establish a 'Truck' system, so that they can have a monopoly for the sale of their own drink at every licensed house they can lay hold of, and now they want to stereotype these outrageous prices which they have paid for liquor shops by putting their fictitious values in the Statute Book and making John Bull pay the brewer for any losses he may sustain by any decline in this fictitious value by non-renewal of licences which cost only half-a-crown and the special favour of the magistrates. Contrast this with the legislation of the aristocracy with regard to the employers of labour in Lancashire, Yorkshire and other counties, who, some fifty years ago had their truck system stopped without any compensation by Act of Parliament, when they sold to their workpeople (who were often their tenants as well) such innocent articles as clothing and food, and all this was done without any compensation to the manufacturers or employers of labour for the loss sustained by them."

## CHAPTER X.

## THE LORDS' COMMITTEE ON INTEMPERANCE.

### EVIDENCE GIVEN BY MR. ALFRED E. ECCLES, JUNE 11, 1873.

In the examination of Mr. Eccles by the Lords' Committee, referred to in a previous chapter, much interesting information was given, and the evidence attracted considerable noti e. The following full report appeared in the "Preston Guardian" shortly afterwards, which, as that journal stated, "completed the chain of testimony from the district."

"I am an employer, and have taken considerable interest in the question of temperance for the last twenty years. I have had a cotton mill in Pendleton, in the borough of Salford, in a district where liquor was sold. I have also a cotton mill in the village of White Coppice, where there is no liquor sold. There is no public house in the village; and we have no paupers either in the village or in the township of Anglezark, in which it is situated.

"Would you give the Committee the difference as affecting your own workpeople in the former case and the latter? The village is quite away from the liquor shops, which are in the two townships; there is only one in the township in which the mill is situated, which is so far away that I thought it was in the township of Rivington, for it really operates upon that township as it is so remote from us, though it is actually in the township of Anglezark. The mill is about a mile from any public house. We have had this village for fifteen years without a liquor shop, and for the previous seventeen years with liquor shops, and we found a very great difference between having liquor shops and not having them. In the last few years there has been very little drunkenness in the village. We had a great amount of drunkenness in Pendleton; we employed about 200 workmen there. We had a beer shop in front of the mill and several in the same street; the public houses were within a very short distance, and we were very much troubled with drunkenness. I have seen forty or fifty looms stopped on Monday morning through the workmen being off drinking. We have no drunken women in the village where I live. We had plenty of drunken women in Pendleton where liquor shops abounded. We have had a very great improvement in the morality of our village since we

abolished the beer shops. I have lived at White Coppice, more or less, for 41 years. My opinion generally with reference to the state of drinking in the districts surrounding our village, is that it is increasing where the liquor shops abound. I think that there are more drunkards than there were. We have had a railway in our neighbourhood during the last five or six years and there have been six people killed upon it, and five out of the six were drunk when they were killed. I do not think there is much difference in the class in which there is the most drinking. The artisan class, I think, drink very freely; they earn more money than other workpeople, and spend it very largely upon beer and tobacco. I have no experience whether it is principally among those who work by piece work or by day wages. I think it would be very desirable to have the public houses closed on the Lord's Day, as recommended by the Lower House of Convocation of Canterbury. I would give no facilities for selling for consumption off the premises on Sunday, except to bona fide travellers.—It is rather difficult to define a bona fide traveller in your district, is it not? There are great complaints in country districts generally about people coming out of a town about three miles, and claiming liquor, because they call themselves travellers. I have had great complaints from clergymen and others, with reference to their

parishes and districts being used for purposes of drinking and rough work on a Sunday.—Do you think it would meet the requirements of the public if they could get their beer in a bottle, and take it away from the public house during the hours which the public houses are now open on Sunday? I think if people really want it on Sunday, they might take what they require upon the Saturday, but I think they would be all the better for not having it at all for one day in the week.—Do you think it would be worth while to open public houses for bona fide travellers on Sundays, or that the demand is so great as to prevent their closing altogether? I should prefer to close altogether. I think that a licensed victualler might be allowed to give victuals on the Sunday to persons who were really travelling without giving intoxicating liquor; then they would not be open to the imputation of selling drink to other than bona fide travellers. It would possibly be rather difficult to carry that out.—Have you anything to add to the evidence which you have given to the Committee? I wish to say a word or two with regard to the morality of our village. The first nine years I lived in the village we had no liquor-shops, and then for 17 years we had liquor-shops, and for the last 15 years we have been entirely without. Being young, I recollect very little about the first period, but during the 17 years

we had beer-shops in the village, immorality was very common; I should say we had illegitimate children in every other house, but, during the last 15 years we have had only two cases of illegitimacy, and very little drunkenness; that is a very striking contrast to the time when we had two beer-shops. It is a singular fact that the people who have sold liquor in our district have been particularly liable to being burnt to death, and to accidents upon the railway, and to having their children drowned, etc. We had one beer-seller who had his little child drowned within twelve months of his brother, who also kept a beer-shop, having his child burnt to death; another brother was run over on the railway while in a state of intoxication, and killed on the spot, and another beer-shop keeper in our district had his little child drowned also. The other beer-shop keeper committed suicide after being unsuccessful in two previous attempts at self-destruction.

By Lord Aberdare: How do you connect the two things? I believe the sale of liquor demoralises people so that they do not take proper care of their children or themselves. This man was too idle to work; he was generally lounging about. The accident to his child was, I think, the result of the demoralising effect of the traffic.

By the Chairman: I pay wages upon the Saturday. It has occurred to me that any other

day would be preferable for paying the wages; but, as a rule in our village the people spend their money wisely. At Pendleton, near Manchester, where we had liquor-shops, we paid upon the Friday; but it caused so many not to come to their work at all on the Saturday, that we again had to resort to paying them after they had finished their work on the Saturday in self-defence. I think it was very desirable to close public-houses earlier on Saturday. I think nine or ten o'clock would be late enough; if men drink long on Saturday night, they never go to a place of worship on tne Sunday.

By Viscount Gordon: I do not make any distinction between public-houses and beer-houses. It was the getting rid of the two beer-houses which caused the improvement I mentioned, not owing to any distinction between the beer-shops and the public-houses. We have no beer-shops in the village now. The village has been under the control of our family for 40 years; one of those beer-houses fell into our hands and we pulled it down; the last beer-seller had delirium tremens, and what with the doctor's influence, and what influence we could bring to bear upon him, we induced him to give up the sale; in fact he attempted to commit suicide. He afterwards succeeded in killing himself when alone. I cannot say that those licenses were got in the ordinary way from the magistrates.

By the Earl of Kimberley: We generally farmed the land on the White Coppice Estate ourselves, and let the cottages to the workpeople

By Viscount Gordon: It was my direct influence as the employer and landlord which enabled me to remove the houses. One house, by virtue of a certain lease, fell to us on the life falling out, and when that house fell into our hands we stopped the license. The last beer-seller attempted to commit suicide for the second time; he had delirium tremens very badly, and we induced him to give drink-selling up. I have heard of no case of shebeening. As to whether it is the custom for people, if they want drink, to go any distance for it, I may say my own people, who take drink, never go except upon the Saturday or Sunday night; and last Whitsuntide, after the holidays, we had not a single person off work at the mill through drink. The population of the two townships is 500; the village in the centre of the population of the two townships. At the extreme corner of the township in which the mill is situated, we have a beer-shop (and this has since been done away with), but we never, any of us go to it, it is so inaccessible; we have recently had a liquor-shop opened about a mile from us, near Heapey railway station; we petitioned against it, but the magistrates, the second or third time

the parties applied for a license, granted it because they believed a false witness who swore that he drove to Heapey Station every market day and required to put up his horse at a public house Now this man was never seen to drive a conveyance in his life. The tenantry also were warned they would be turned off their farms if they signed against the licence.

By the Earl of Kimberley: Not many of the people want this during the week. Whenever they had time on Saturdays they might do so; but many of them are busy gardening, etc. I have never seen a bottle of beer fetched from these houses except to the stone quarry, where the men employed reside mostly at a distance. Many have taken the pledge. There are more young people who are total abstainers than grown-up people.—You said that you did not see any greater disadvantage in public-houses than in beer-houses; are you of the opinion that the drinking of spirits is not productive of more evil than the drinking of beer? I think it is stronger in its effects; but I am told that the drinkers make up in quantity what the beer lacks in quality of alcoholic strength.

By Lord Penrhyn: The railway has been established about six years. There have been six people run over in six years. The last case I saw myself and it was that of a railway porter. He was so

drunk that he ran at the train as it came into the station, and I saw him laid down in a dying state on the railway, and I remonstrated with the person who was administering more drink to him. That was at the Chorley end of the line; he had been drinking at a public-house near the station. I say five out of the six killed were drunk. They were killed at various parts of the railway, which is nine miles long, and which runs from Chorley to Blackburn. When I say I think there has been a great improvement in the morality of the people in the village I make a distinction between the village and the railway which runs through many villages; there is a public house near every station on the line. The morality of the village has been immensely improved since I did away with the public-houses. By "morality" I mean that the people are more truthful, I believe their conduct is better in every sense, especially in respect to the use of bad language and immoral conduct of various sorts. I think we have a better class of people altogether. For several years we have not had in our village any case of a child born after marriage that there would be any suspicion about. I have not tested that by the register; but in a country place where everything is talked about, if such a thing occurred it would be mentioned. Most of our people marry young, and we encourage them to marry young.

**ALEXANDER T. ECCLES, J.P., C.C.**
(Cousin of Mr. A. E. Eccles),
Mayor of Darwen, 1889 and in 1910.

By Lord Aberdare: I had a house as well as a mill in the borough of Salford. I gave that mill up in 1873. I, to a certain extent, retired from business at that time. I think the police are very much demoralised by the influence of the traffic; I believe the publicans treat them to a great extent. It might be more the case at Salford than at other places but I do not know that it is. I think I have seen charges brought against the local government of Salford with respect to the action of the police in this respect. I very much approve of another recommendation of the Convocation. That is, placing the whole licensing system under one authority, whether for grocers, beer-sellers, publicans, or any sellers of intoxicating drinks. I find that magistrates are often owners of public houses, and that they sometimes get their houses, when they build them, licensed in preference to others. I think it should be made a condition of that board that no one should be elected who had any interest in any shape in the liquor traffic. I may say that at the last licensing sessions in Chorley the only person who got a license was a magistrate. The license was obtained in the name of the tenant, and the public did not know that it was a magistrate who was getting a license. In this particular instance we did not appeal against the grant; we felt that we had no chance on the appeal. The feeling of the district

was that the magistrates ever decide in favour of another magistrate on that account. I do not wish to dogmatise upon the subject, but that was what we thought. With regard to the quarter sessions, I am aware that a licensing committee exists whose business it should be to listen to these matters. I should not wish to say that they are so selected that they would listen to the request of a brother magistrate who was interested in the success of a certain application.—Have you any reason whatever to doubt the justice and integrity with which the licensing committee have administered the duties entrusted to them by the Act of 1872?—by the licensing committee I mean the county licensing committee, which is a court of appeal against the granting of licenses by local justices—I cannot say that I have any great experience of it. We have never followed up a case in our locality. I have heard of others being followed up in which the temperance party lost, while they had nothing to gain pecuniarily if they won.—What other suggestions have you to make besides those with which you have favoured the Committee? I am in favour of the recommendation of the Lower House of Convocation at Canterbury, namely No. 11, which says that, "Your Committee, in conclusion, are of the opinion that as the ancient and avowed object of licensing the sale

of intoxicating liquors is to supply a supposed public want, without detriment to public welfare, a legal power of restraining the issue or renewal of licenses should be placed in the hands of the persons most deeply interested and affected, namely the inhabitants themselves, who are entitled to protection from the injurious consequences of the present system. Such a power would, in effect, secure to the districts willing to exercise it the advantages now enjoyed by the numerous parishes in the province of Canterbury, where, according to reports furnished by your Committee, owing to the influence of the landowner, no sale of intoxicating liquor is licensed."—With regard to that, are you not aware that not only the evidence given before this Committee, but the experience of the whole country, goes to show that there has been no increase of licenses since the Act of 1872; so that that recommendation, whether it be good or whether it be otherwise, is not one that can exercise any important influence upon the question we are now considering? With regard to the number of liquor shops, I find that an immense number of liquor shops have been recently enlarged and that some publicans buy the houses next to them for the purpose of extending their premises, which is a virtual increase in the traffic in intoxicating drinks. That is an entirely separate question, is it not from the question of granting licenses? But when you

say there has not been an increase of actual licenses taken out, I am desirous of showing that the amount of accommodation for the sale of liquor is as great as if there had been an actual increase of licenses.—But that has nothing whatever to do with the principle of granting licenses? It may be an important question by itself whether premises should be enlarged without the consent of the local authority, but it has nothing to do with the matter immediately before the Committee. I wish to know if you have something that would operate upon the intemperate habits of the people more effectually than the last suggestion?—I do not see anything which can affect the habits of the people except closing the public-houses as much as we can under the present licensing system, and giving the people power, where they are willing to have them closed, to close them altogether. You mean closing existing public-houses! Yes. I would either give the people power to call upon the justices to close existing public-houses, or I would have a licensing board which would either grant or refuse any license.—Either existing licenses or new ones? I would not give any compensation to those licenses which are not renewed; they can retire from business whenever they choose; they only take their license out for a year, and they understand that when they take it out. Public-houses will always be required, whether they sell intoxicating

liquor or not, for the accommodation of the public.—It is not everybody who has given up one business who is competent to carry on another: But I submit that a licensed victualler could still carry on the victualling department even if intoxicating liquors were not allowed to be sold by him.—Publicans may be compelled to retire from business in which they have invested considerable capital? But that would not influence my opinion. I think the good of the public is far above any monetary consideration, and when people invest money in anything they do it at their own risk. They pocket all the profits, and it is only fair that when any loss is sustained that the publican, and not the public, should bear the loss.

People have now become so used to having alcoholic liquors taxed heavily, that they decry the prohibition movement, because they say the less beer and spirits consumed the more income tax we shall have to pay. In one of the speeches of the famous Lord Chesterfield against the Gin Act of 1743 the following passage occurs:—

"Vice, my Lords, is not to be taxed, but to be suppressed. Luxury, my Lords, may be very properly taxed, but the use of those things which are simply hurtful—hurtful in their own nature and in every degree—is to be prohibited. If these liquors are so delicious that the people are tempted to their own destruction, let us at least secure them

from their fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, which have reconciled their countrymen to sickness and to ruin; and spread over the pitfalls of debauchery such bait as cannot be resisted. When I consider, my Lords, the tendency of this bill, I find that it is calculated only for the propagation of disease, the supression of industry, and the destruction of mankind. For the purpose, my Lords, what could have been invented more efficacious than shops at which poison may be vended —poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication."

## CHAPTER XI.

## LANDLORDS WHO LET LAND AND LANDLORDS WHO SELL DRINK.

The greatest evils that afflict society are intoxication and vice.

Drink leads to intoxication, and intoxication leads to vice. So in order to stop intoxication and vice we must stop the drink, and we shall never stop the drink unless we send members to Parliament pledged to stop the drink-sellers and drink-makers.

Since the Conquest of England by the Normans the English people have never really risen out of the serfdom into which they were thrown thereby. The land which was torn from them was given indiscriminately to the military followers of William of Normandy and to Norman priests. Thus was created that aristocracy of landowners which was enabled by circumstances to become the dominant power in the state by having the king for their figure-head, and the Parliament composed almost entirely of landed men for the makers of their laws. These landlords

of to-day are descended from a nation of land-robbers who came over to England from the North of France under a strong but unprincipled leader, commonly called William the Conqueror, to take by force of arms the land belonging to a peaceful nation.

Owing to being taken by surprise and the want of good leaders these English ancestors of ours could not contend with professional warriors, and after the unfortunate battle of Hastings, when King Harold was killed, they made no great united effort to check the invaders, and so were subdued gradually with the greatest cruelty and injustice.

Their land was declared forfeited to Duke William of Normandy, and he, taking the title of King of England, parcelled it out among his followers as though it were his private property. Knowing that the people would not be satisfied with Norman rule, and fearing other powerful men might follow his example, William made his gifts of land on condition that every Landlord or tenant-in-chief should furnish him with troops and everything he required corresponding to the size of his estate, in addition to which every son of a Landlord had to pay a sum of money to the king on his entering into possession of the land at his father's death, and on the marriage of his heir, etc.

All this money together with the king's private income from his own estate was sufficient to supply all that his Government required.

The people, of course, could not pay taxes, as their property had been taken from them, and given to others, and they were reduced to acting as servants and tenants of their Norman Conquerors.

"William directed his attention to three great objects of his general policy: (1) To secure his hold over the country, (2) to reward his Norman followers, (3) to keep the Norman nobles from becoming too powerful. The first he accomplished in great measure by building castles in the South and ravaging the North; but he also secured his position by grants of the land of England held from himself, which made every Norman Landlord a representative of the Norman ruling class in his own district, while in all but a comparatively few cases in each county the English landowners gradually sank under the great Norman Landlords.

Also all English freeholders were forced to hand over their lands to William and then to receive them back by the king's special grant, so that there was not a rood of English land the title to which was not based upon the king's grant.

These grants were made on condition that the holder served the king with a certain number of

knights, apparently calculated at five or some multiple of five, who could be called to serve the king's person for forty days in each year. He had plenty of land to dispose of, for he not only confiscated the property of all who had fought at Hastings, but each subsequent outbreak was followed by wholesale confiscation, while what remained of the old commons or folkland was henceforth regarded as the property of the king. The greater part of these vast territories was distributed to his followers; but care was taken that if a man had many manors they should lie in different parts of the country."—(See Ransome's Advanced History of England.)

When the king took advantage of his power to treat both the people and the nobles harshly the people helped the Landlords to resist him, and in return the Barons upheld the right of all Englishmen to freedom and justice. Thus King John was made to sign the Charter of English liberties, commonly called "The Magna Carta," since when no free man can be lawfully imprisoned or detained without a trial.

During the contest between King John and his Barons, however, an incident happened which throws a light upon the haughtiness and assurance of these descendants of adventurers; King John wished to show them that they only held their lands

by and at the King's pleasure—which was perfectly true. He asked "Who gave you your lands?" For answer the Barons drew their swords and shouted "We got them with our swords, and we'll keep them with our swords." Thus these proud foreigners defied the King, forgetting the conditions on which their land had been granted to their fathers only 150 years before.

But in time of war the King's Pressgang went about seizing young men and taking them to fight the King's battles, and also forced merchants to pay large sums of money towards the expenses of the war. But during all this time there were no taxes laid on anybody but the Landowners.

Landlords who through age or inability were unable to serve the King were expected to provide money to pay substitutes. So landlords who did not want to serve the King in war gradually substituted money payments for the personal service they owed for their lands.

But in time these payments became to be illegally extracted from the common people, first by the Landlords and afterwards by the King, and hence arose the imposition of Custom and Excise Duties for the maintenance of King, the Army and the Navy.

It was not until the 'Reformation' of Religion had opened the eyes of men to their condition and

had placed an open Bible, translated into the language of the people, in the hands of the people, and had shown the corruption and wickedness that reigned in both Church and State, that we find the people, led by men of the middle classes opposing themselves to the combined authority of King, Priest, and Landlords. When the mismanagement of the first Stuarts (James I. and Charles I.) had reduced the government of Great Britain to bankruptcy, and the landed men of that time would not find the King sufficient money to carry on with, they began to tax all the people for the first time on their food and drink. The King also sold the exclusive monopoly of trade in certain articles, and established Custom-houses and Excise-officers, for the first time in this country (1630-1633).

Monopolies of trade given by the King to the courtier had been first extensively used by Queen Elizabeth, but had become so unpopular that they were repealed in 1624, but they were introduced again by Charles I. in the form of privileges to certain companies who paid the King for them. Thus the Landlords began to shift the burden from their backs and the idea was started of putting the heaviest taxes on the work and trades of the country (indirect taxation) instead of on the land as it had been for six hundred years according to the terms on which the land of England was granted to the

so-called owners, but who in reality were only Freeholders, Copyholders or Leaseholders.

All this bad conduct led to a civil war, in which the people of England, led by Oliver Cromwell, beat the King and his landed aristocracy. But although the people of England could fight better than the Landowners, they were no match for them in Kingcraft and Priestcraft.

So when Cromwell was dead, the Landowners won over to their side General Monk, who commanded the army in Scotland. This general was a time-server and served first one party and then the other, as it suited his own personal interests. At a time when the English forces were scattered up and down the country by previous traitorous arrangements, and the English political leaders very disunited, General Monk invaded England with his Army of Scotch Presbyterians, assured of the support of the dispossessed English aristocracy, under the pretence of restoring order and placing a Presbyterian Church and Parliament in power. (Cromwell had allowed perfect religious liberty to all the different sects). Following out his plans in the interests of the great English and Scotch Landlords, Monk seized hold of London, quartered his army there, and then proclaimed as King of England, a Scotchman, Charles Stuart, son of that Charles I., who had lost his life through fighting against Parliament and the liberties of the people some eleven years before.

The Landowners, many of whom lost their estates in the Civil War, and most of whom looked for a handsome reward from the restored exile, thus used a Scotchman and a Scotch army to throttle the commonwealth and to trick the people and enslave them once more under the shameful rule of the Stuarts.

After this, the landed men took care to have nobody in Parliament except landed men and their partisans, and so they very soon made laws to save their own pockets. One law was that they should only pay about a million a year to the King, and the Government as a Land tax, instead of having to bear all the expense of keeping up the Government (as they covenanted to do when they got their land) and that this new Act of the Landlord's Parliament should be put in "Doomsday Book," and the land should never be charged more till Doomsday, however valuable it might become.

To compensate the Government for this these landed men made a law which professed to give His Majesty excise duties "for ever" on Wine, Spirits, Beer, Tea, Tobacco, and many articles of food and clothing. So these landed men of that day legislated for the value of their own land for ever, and they legislated about the excise duties to be paid by the people of this country for ever. Surely presumption could not go further.

Some years later these landed men tried to force the same kind of taxes, especially that on tea, on our American Colonies, which resulted in the loss of those Colonies to England, for they objected on principle to taxation without representation.

"English goods were boycotted; Massachusetts put itself at the head of the agitation which developed into a repudiation of the authority of the British Parliament either to tax or to legislate, and when, on March 2nd, 1770, a party of seven English soldiers fired on a threatening mob at Boston, and five men were killed, the Americans demanded the withdrawal of the British soldiers from Boston."

"The Prime Minister, Lord North, then tried conciliation and repealed all the taxes except that on tea, which he maintained. At the request of King George III., who died insane, the soldiers were withdrawn from Boston."

"In 1773, the East India Co. (then our rulers of India), were allowed to bring tea to England without paying any duty, and then to export it to the Americans who were made to pay the duty. Our American Colonists regarded this transaction as a mere trick to induce them to submit to the tea duty; and when the ships were lying in Boston harbour they were boarded by a number of men disguised as Mohawk Indians, and the whole of the tea was thrown into the sea.

The result of this was three Bills brought into Parliament by English Landowners—

1st. The Custom-house was removed from Boston to New Salem in order to ruin the former port.

2nd. The Constitution of Massachusetts was suspended, and the colony put under the direct authority of the crown.

3rd. Persons accused of treason in America were to be tried in England.

"The passing of these three Acts amounted to a virtual declaration of war, for no one who knew any-of the spirit of the Colonies could doubt that the Colonists would fight rather than yield to such treatment.

Unfortunately in England the densest ignorance of the colonies prevailed. Even now, with all our facilities of steam and electricity, a real knowledge of the wants and conditions of the colonies is rare, and in those days it was far worse. Moreover so angry was the nation at large with what appeared to most the insolence of the Americans, that it was hard for anyone to state the colonial side of the question without incurring a charge of want of patriotism (like it was in the recent quarrel with the Transvaal people), while violent denunciation of the Colonists was everywhere popular."—(Ransome's Advanced History of England.)

What an analogy there is in that last paragraph to the fury and blindness which plunged us into the South African War of 1899-1902!

Change the word 'Colonist' into 'Boer,' and the word 'America' into 'South Africa,' and you might fancy you were hearing a speech against the folly of the war against the Transvaal and Orange Free State a few years ago instead of one against a similar but more ancient folly—which resulted in the loss of America.

Thus the Landlords in Parliament tried and still try to rule the country in their own interests, and are always seeking to avoid their own obligations by shifting the burden of taxation more and more on to the shoulders of the people. Then they decided that none but Landowners should be Magistrates, and that none but Magistrates should have to do with the drink licensing. So the more drink shops these Magistrates set up the more money was made for the King and Government, and the less money the Landowners would have to pay themselves.

Moreover these Magistrates took care to grant licenses mostly to their own houses or those of their relatives and friends, thereby securing enormous rents for their own houses, so licensed, which they put into their own pockets.

When these Magistrates have thus licensed these houses to sell drink, they produce a vast amount of pauperism and crime, the greatest amount of the cost of which has to be paid, not by the Land owners who receive all these double rents for their licensed houses, but by the occupier of houses and land who pays the rent and who is called the rate-payer. So the great bulk of the people of this country are rentpayers, ratepayers, and taxpayers, and the landed aristocracy pay no rates out of all the rents they receive for the land and houses in this country.

Will the people of this country stand a continuance of such a state of things, or will they vote only for such members of Parliament who pledge themselves to give the people the Direct Veto power to put down the sale of drink in the district in which they live, and to tax the Land Values in such a way as to make the Landlords pay the Rates and taxes they ought?

## CHAPTER XII.

## TOBACCO AND OTHER NARCOTICS.

Smoking is the first step in the downward career of many a youth. He grows up under the influence of the narcotic weaker in body and mind than he would have been under normal conditions.

Dr. Seymour Beecher says "I do not say that every smoker is a blackguard, but show me one blackguard who does not smoke, and I will undertake to show you two white blackbirds."

A man's pipe, or cigar, grows to be his idol and his false comforter when oppressed with cares and worries. When Carlyle found out the evil of tobacco, he gave it up, and wrote a savage tirade against that poisonous weed, just as King James did in his "Counterblast against Tobacco."

It was Carlyle who said that tobacco using made it possible for a man to be perfectly satisfied when everything was wrong, instead of setting it right. In the following apt words he describes the effects of indulgence in this habit: "Influences, generally bad, pacificatory, but bad, engaging you in cloudy, idle

dreams; still worse, promoting composure among palpably chaotic and discomposed, soothing all things into lazy peace; that all things may be left to themselves very much, and to the laws of gravity and decomposition."

People are so accustomed to seeing men smoking in every conceivable place that they forget what an unnatural habit, and what an unnecessary waste of money it is. We have heard of young men, who by putting away their tobacco money every day, have been able to acquire a good library with the money so saved.

Three hundred years ago smoking was prohibited, and tobacco was banished from most countries of Europe, because of the harmful effects upon the health of the people. This was only half a century after its introduction; in England it had only been known twenty years. It is interesting to know that tobacco-smoking was repeatedly forbidden by different governments until the time of Napoleon I., who set up a tobacco monopoly and created the excise duty for its sale by the Government.

The annexed chronological summary briefly traces the spread of the tobacco habit over portions of Western Europe since its introduction from America after the discovery of that continent by Christopher Columbus.

1492. The discovery of America.

1518. Charles V., King of Spain, received the first parcel of seeds of the so-called panacea of the Indies. From Spain the plant is transmitted to Portugal, where Jean Nicot, the French Ambassador becomes acquainted with it.

1560. He introduces it to Catherine of Medicis, Queen of France who patronised it throughout the world under the pompous title of Catherinary, the Queen's Herb, a sovereign remedy for all complaints.

1586. Tobacco and potatoes are brought to England for the first time.

1600. Twelve years after the death of Catherine of Medicis, the use of tobacco, no longer encouraged by the Queen, is prohibited in France under severe penalties, as being a source of danger to the nation.

1604. In England it is found to operate as dangerously as in France. King James I. writes a book against tobacco, which is now banished from the whole of Europe.

1624. Pope Urbane VIII imposes corporal chastisement and excommunication on all persons using this drug (substance), being alike degrading to the soul and harmful to the body.

1635. In France a new regulation forbids its use under the penalty of imprisonment and flogging.

1679. It re-appears in France under the protection of a monopoly. Jean Breton pays to the Government the sum of 250,000 francs per annum for the sole right of trading in the panacea of the Indies.

1718. The Government resumed the right of speculating in tobacco, which in 1791 yielded a revenue of 32,000,000 francs.

1793. The Revolution removed all restrictions on the growth, sale and consumption of tobacco.

1811. In order to raise money, Napoleon I. once more set up the tobacco monopoly, and created the Regie (excise), which is charged with the manufacture and sale of tobacco on behalf of the Government.

1820. The Chambers ask the Government to suppress the immoral traffic in tobacco. In consideration of the amount of money raised by that means, the question is repeatedly adjourned by the Government to 1826, 1829, 1837, 1842 and 1852.

1852. Napoleon III, one of the greatest smokers of his day—he died of nicotine poisoning—restores the prosperity of tobacco through the example given by his Court. The fashionable use of the plant spreads throughout the entire world.

1853. The Emperor decrees that every soldier who is a smoker, shall be entitled to a hundred grammes (3½ ozs.) of tobacco every ten days at the price of fifteen centimes (1½d.).

1862. Marshall Randon reminds the Generals in command that the tickets for tobacco at reduced prices are not to be issued to non-smokers.

1877. Foundation in Paris of a society against the abuse of tobacco, which, in January 1896, had a capital exceeding 80,000 francs.

1889. The Minister of War, by special decree authorised "the members of the Army to join this Society."

Tobacco smoking and chewing are unclean habits. People who are not addicted to them, and, therefore, are not prejudiced by their own liking for the drug, are unanimous in condemning a habit which shows so little thought for the comfort of others, and often makes our rooms, railway carriages and streets very disagreeable. The smell of stale tobacco smoke on the persons and clothes of smokers, and in places where they have been, is very offensive to all who have not had their senses dulled by such indulgence. The smell of rooms where several persons have been smoking in the evening is unbearable next morning. People who do not smoke, and who are not compelled to be in smoking rooms, or to travel with smokers suffer a very real kind of martyrdom at the hands of these

inconsiderate people. The fact that ladies so seldom make complaints against smoking in their presence is only another reason why men who smoke should be more gallant. But smoking has a tendency to make a man selfish, ungallant and unsociable, and the smoker frequently avoids the companionship of ladies for that of his smoking friends.

A few lines taken from Cowper's "Task," bear well on the point we are emphasising:—

"The pipe with solemn, interposing puff,
Makes half a sentence at a time enough;
The dozing sages drop the drowsy strain,
Then pause and puff,and speak and pause again.
Such often, like the tube they so admire,
Important triflers! have more such smoke than fire.
Pernicious weed! whose scent the fair annoys,
Unfriendly to society's chief joys,
Thy worst effect is banishing for hours
The sex whose presence civilizes ours.
Thou art, indeed, the drug a gardner wants
To poison vermin that infest his plants:
But are we so to wit and beauty blind,
As to despise the glory of our kind;
And show to softest minds and fairest forms
As little mercy as to grubs and worms?
They dare not wait the riotous abuse
Thy thirst creating steams at length produce,

When wine has given indecent language birth
And forced the flood-gates of licentious mirth
For seaborn Venus her attachment shows
Still to that element from which she rose,
And, with a quiet which no fumes disturb,
Sips meek infusions of a milder herb."

Not only is the use of tobacco injurious to the general health, but many diseases are directly caused by it—even cancer can often be traced directly to smoking or chewing tobacco, and it is needless to remind the well-informed that cancer is the greatest scourge of modern times.

In this age of popularization of science it is strange that the fact is not more generally recognised than it is, that to inhale smoke from the combustion of tobacco, which is composed of small particles of carbon dust, carbonic oxide and carbonic acid gas, and other injurious chemicals into our mouths and air passages is like pouring sand into the works of a delicately fitted machine or into the valves and cylinders of a steam engine. It is, in fact, the very thing which should be guarded against, and Providence has made wonderful contrivances to catch and eject foreign bodies. Let anyone desirous of proving this study the structure of the larynx and the bronchial tubes—especially the lid fitting over the larynx, and the very lively cilias in the bronchials to work up any objectionable matter which has entered the air passage.

Some experiments on the composition of tobacco smoke, with special reference to the proportions of carbonic acid and carbonic oxide, have been made by Dr. Otto Krause, or Annaberg and published in Dingler's Polytechniches Journal. His results show that the smoke invariably contains a considerable proportion of the very poisonous gas carbonic oxide; every hundred volumes of smoke containing an average of 9.3 volumes of carbonic oxide and 12.2 of carbonic acid As a smoker never expels all his smoke, but must absorb more or less of it by means of his lungs, it is clear that the evil effects of so deleterious a gas as carbonic oxide are not to be overlooked, and, indeed it seems likely that some of the evils usually attributed to nicotine may, with more fairness, be credited to this highly poisonous gas.

A large part of the carbon which is in tobacco is unconsumed and goes into very small particles which we can see, and which we call "smoke." Many of these infinitesimal substances stick to the inside of the mouth and throat and some go into the bronchial tubes and set up irritation and often lead to bronchitis, just as breathing the dust raised by wheels under railway trains in dry weather produces the same inflammatory action. This mechanical injury is quite apart from the chemical and physical injury produced by nicotine, the essential oils of which are invisible

when in a gaseous state, as are carbonic acid and carbonic oxide gases.

A narcotic has the effect, when taken in small quantities, of creating an appetite for more and larger doses, causing a craving for the effects which it produces on the nerves. There is risk in inducing anyone to form the habit of using a narcotic, as it lays that person under the power of a drug which it will afterwards be found very difficult to give up. The evil effects in most cases are greater than any good derived, for all narcotics weaken the nerves which are the source of power in the body as electricity is the power that drives the tram-car. Narcotics eat away the power of the will and of the brain. We hear of the opium smoker in China and of people in slavery to drugs elsewhere, but very few, except those who have already fallen realize the immense power that a craving for such a drug has over a person who has once become habituated to it.

The pleasantness of being ensnared is so much preferable to most people to the warnings and struggles for deliverance, that thousands fall an easy prey to the designs of the wicked trickery of the selfish. The way to ruin is so enchanting; and those who have made that road are the wizards of society, whose fatal magic is often mistaken for a blessing until their victims are entangled and destroyed.

"My first visit to the town of Boston," writes Mr. J. Crofton Rainey, "will ever be connected in my mind with laudanum! It was a Saturday evening, and I had reached the town from a distance, in order to take part in a series of evangelical services. Through some error the meetings had not been advertised, so I sallied forth to make them known.

"I entered a chemist's shop among the rest, and was waiting to speak to the proprietor, when a little girl held up a dirty bottle, and asked for "Sixpenn'orth of laudanum" just in that easy, confident manner in which one would imagine her asking for a like value in tea.

"My surprise at this yielded to a greater as I saw the chemist, without the slightest question or hesitation, calmly reach down—by no means a small phial, but a large jar, which showed signs of frequent use. He then carelessly poured from it into the girl's bottle, by guesswork, as though too accustomed to its sale to need any more correct measure.

"As soon as the little girl was gone—she was the last customer present—I made known the object of my visit, and afterwards I could not help expressing my surprise at the free way in which he had the laudanum.

"Oh!" replied he, laughing, "'Tis, I may say, our staple trade in this town."

"In what way?" I asked, astonished.

"Why," said he, "all the old women of the place drink it in their tea."

"Whatever do they do that for?"

"It acts pleasantly on their nerves. Are they in pain? It temporarily alleviates it. In poverty? It gives them forgetfulness. In sorrow? It soothes their grief. And are their spirits burdened with unpleasant memories of the past? It renders them, for the time, oblivious."

"This was the substance of his information. I was incredulous; but I found it to be only too literally the case. And I entered the abodes of poverty, misery and vice in the town during my stay, carrying God's relief for pain, poverty, misery, and sin. I found that what the chemist told me was unexaggerated fact. Laudanum was freely used, as gin and such stimulants are in other parts.

"I remember, for instance, going into one room—which was sitting, dining, bed-room, and kitchen, combined—at about five o'clock in the afternoon, the usual tea-time in that vicinity. Squalor, filth and wretchedness were the only adornments; and the odours from these were strangely commingled with yet another, to which I was at first a stranger, but with which I soon grew only too sadly intimate. It was the omnipresent laudanum—the only cure for woe that these poor creatures knew or cared to know.

"There, withered and wrinkled with the pressure of many years and many cares, sat the aged grandmother, crooning over her cup, into which she eagerly, though with trembling fingers, dropped the prized elixir. There also sat the mother and children, apt scholars in such a school, all ardently sipping the slow poison, thoughtless of its sure and deadly results, only conscious of, and satisfied with, the passing, dreamy sensations of forgetfulness and pleasure—similar to those produced by the parent opium, the delight of the Chinaman."

## IS SMOKING CONDEMNED IN THE BIBLE?

The foregoing pages have dealt generally with the subject of smoking and the use of other narcotics. The remaining pages of this chapter set the subject before the reader:

(1) From the standpoint of the Bible in an article entitled, "Is smoking condemned in the Bible," written by the late Samuel Fothergill.

(2) From the view of one high in the medical profession.

(3) In a brief outline sent by Mr. Eccles to an enquirer.

(4) In copies of correspondence and a tabulated statement showing the legislative action in the United States of America with regard to juvenile smoking.

"It is not, I think, generally known that the Book of Revelation, the last book of the Bible, has pointed reference to this—the crying curse of our times. But it would be strange if it were not so, as this book is really a foreview of man's history to the end of time. Being so, we may surely expect to find these prevailing vices of the latter days indicated in it. And the reverent student will find this is indeed so.

"The Greek words respectively translated in Rev. IX., 21, "sorceries"; Rev. XXI., 8, "sorcerers" and Rev. XXII., 15, "sorcerers" all refer to the same evil thing. People seem to think that these simply refer to magic or spiritualistic doings, but this is not so at all, as anyone who can consult his Greek lexicon will see at once. I have Dr. Albert Young's Analytical Concordance to the Bible open bofore me, and that great and learned work, which is adapted to the understanding of a schoolboy, gives the words I have referred to translated plainly enough.

"The words in question are the Greek words, 'pharmakeia, pharm akeas, pharmaros,' respectively. Dr. Young gives them as referring to 'enchantment by drugs.'

"Do these not 'enchant' our youth, and our strong men, and aged too for that matter? Who can deny that the cigar, the cigarette, and the pipe 'delight' the smoker 'in a high degree' at the cost of health and cleanliness, and virtue too—and this in the exact sense

of the inspired warning, while, of course, all other intoxicants and opiates are equally within its scope?

"The tobacco seller is undoubtedly—a vendor of enchanting drugs, of preparations which, while they enslave, delight in a high degree—a "pharmakos"—a sorcerer. He is classed in Rev. XXI., 8, with the worst of men; his customers, his victims, are equally in bad company, and it is high time those who profess to be Christians should "come out from among them and be separate and touch not the unclean." R.V.

## EFFECTS OF THE SMOKING HABIT.

Sir Benjamin Brodie, Bart., formerly Sergeant Surgeon to Queen Victoria, and surgeon to Prince Albert, in an article printed in the London "Times" says:—

"The subject is one of no trifling importance, and well worthy of the serious consideration of anyone who takes an interest in the present and future well-being of society.

"The empyreumatic oil of tobacco is produced by distillation of that herb at a temperature above that of boiling water. One or two drops of this oil (according to the size of the animal), placed on the tongue will kill a cat in the course of a few minutes. A certain quantity of the oil must always be circulating in the blood of an habitual smoker, and we cannot suppose that the effects of it on the system can be merely negative.

"The effects of this habit are, indeed, various, the difference depending on difference of constitution, and difference in the mode of life otherwise. But from the best observations which I have been able to make on the subject, I am led to believe that there are very few who do not suffer harm from it to a greater or less extent. The earliest symptoms are manifested in the derangement of the nervous system. A large proportion of habitual smokers are rendered lazy and listless, indisposed to bodily and incapable of much mental exertion. Others suffer from depression of the spirits amounting to hypochondriasis, which smoking relieves for a time, though it aggravates the evil afterwards. Occasionally there is a general nervous excitability, which though very much less in degree, partakes of the nature of the delirium tremens of drunkards. I have known many individuals to suffer from severe nervous pains, sometimes in one sometimes in another part of the body. Almost the worst case of neuralgia that ever come under my observation was that of a gentleman who consulted the late Dr. Bright and myself. The pains were universal and never absent; but during the night they were especially intense, so as almost wholly to prevent sleep. Neither the patient himself nor his medical attendant had any doubt that the disease was to be attributed to his former habit of smoking, on the discontinuance of which he slowly and gradually recovered. An eminent

surgeon who has had great experience in ophthalmic diseases, believes that, in some instances, he has been able to trace blindness from amaurosis to excess in tobacco smoking; the connection of the two being pretty well established in one case by the fact that, on the practice being left off the sight of the patient was gradually restored. It would be easy for me to refer to other symptoms indicating deficient power of the nervous system to which smokers are liable, but it is unnecessary for me to do so; and indeed, there are some which I would rather leave the readers to imagine for themselves than undertake the description of them myself in writing.

"But the ill-effects of tobacco are not confined to the nervous system. In many instances there is loss of healthy appetite for food, the imperfect state of the digestion being soon rendered manifest by the loss of flesh and sallow countenance. It is difficult to say what other diseases may not follow the imperfect assimilation of food continued during a long period of time. So many causes are in operation in the human body which may tend, in a greater or less degree, to the production of organic change in it, that it is only in some instances we can venture to pronounce as to the precise manner in which the disease that proves fatal has originated. From cases, however, which have fallen under my observation, and from a consideration of all the circumstances, I cannot entertain

a doubt that if we could obtain accurate statistics on the subject, we should find that the value of life in inveterate smokers is considerably below the average.

"In the early part of the present century tobacco smoking was almost wholly confined to what are commonly called the lower grades of society. It was only every now and then that anyone who wished to be considered a gentleman was addicted to it. But since the war on the Spanish Peninsular, and the consequent substitution of the cigar for the tobacco pipe, the case has been entirely altered. The greatest smokers of the present time are to be found, not among those who live by their bodily labour, but among those who are more advantageously situated, who have better opportunities of education, and of whom we have a right to expect that they should constitute the most intelligent and thoughtful members of the community. Nor is the practice confined to grown-up men. Boys, even at the best schools, get the habit of smoking, because they think it manly and fashionable to do so, not unfrequently because they have the example set them by their tutors, and partly because their is no friendly voice to warn them as to the special ill-consequences to which it may give rise where the process of growth is not completed, and the organs not yet fully developed.

"The foregoing observations relate to the habit of smoking as it exists among us at the present time.

But a still graver question remains to be considered. What will be the result if this habit be continued by future generations? It is but too true that the sins of the fathers are visited upon their children, and their children's children. We may here take warning from the fate of the Red Indians, of America. An intelligent American physician gives the following explanation of the gradual extinction of this remarkable people:—

" 'One generation of them became addicted to the use of firewater. They have a degenerate, and comparatively imbecile progeny, who indulge in the same vicious habit with their parents. Their progeny is still more degenerate; and after a very few generations that family ceases altogether.'

"We may also take warning from the history of Turkey, whose people some centuries ago, while following the banners of Solyman, 'the Magnificent' were the terror of Christendom, but who, since then, having become more addicted to the use of tobacco smoking than any of the European nations, are now the lazy and lethargic Turks, held in contempt by all civilized communities, after losing more than half of their territories won by their non-smoking ancestors. The same effect resulted in Spain, a most powerful European country, which took up the manufacture and sale of tobacco. Like Turkey it demoralised its people, and lost all its territories outside Spain as well as Gibraltar.

"In thus placing together the consequences of intemperance in the use of alcohol and that in the use of tobacco, I should be very sorry to be misunderstood as regarding the two kinds of intemperance to be in an equal degree pernicious and degrading.

"The inveterate tobacco smoker may be stupid and lazy, and the habit to which he is addicted may gradually tend to shorten his life and deteriorate his offspring, but the dram-drinker is quarrelsome, mischievous and often criminal. It is under the influence of gin that the burglar and the murderer becomes fitted for the task which they have undertaken. The best thing that can be said for dram-drinking is that it induces disease, which carries the poor wretch prematurely to his grave, and rids the world of a nuisance. But, unfortunately, in this, as in many other cases, what is wanting in quality is made up in quantity. The dram-drinker, or, to use the more general term, the drunkard, is held to be a noxious animal. He is an outcast from all decent society, while there is no such exclusion for the most assiduous smoker.

"The comparison of the effects of tobacco with those of alcohol leads to the consideration of a much wider question than that with which I set out. In all ages mankind have been in the habit of resorting to the use of certain vegetable productions, on account of their peculiar influence as stimulants or sedatives

(or in some other way) on the nervous system. Tobacco, alcohol, the Indian hemp, the kava of the South Sea Islanders, the Paragua tea, coffee, and even tea, belong to this category. A disposition so universal may almost be regarded as an instinct; but we must not abuse our instincts. This is one of the most important roles which man, as a responsible being, both for his own sake and that of others, is bound to observe. Even such moderate agents as tea and coffee, taken in excess, are prejudicial. How much more so are tobacco and alcohol, tending, as they do, not only to the degradation of the individual, but to that of future generations of our species.

"There is always danger that a sensual habit, once begun, may be carried to excess, and that danger is never so great as in the case of those who are not compelled by the necessities of their situation to be actively employed. For such persons the prudent course is to abstain from smoking altogether."

## REPLY TO AN ENQUIRER.

The following letter was sent by A. E. Eccles to a gentleman who wrote to him for information with regard to tobacco, and was subsequently printed in the "Bishopston and Horf Temperance Messenger":-

"Dear Sir,

Tobacco contains nicotine and three other poisons, and one ounce of tobacco contains as much poison as would kill three little boys.

"When it is burnt in Smoking, in either pipes, cigars, or cigarettes, all these poisonous substances go into the mouth, and some of each of these poisons are absorbed by the mucous membranes of the mouth, larynx and throat, while part even makes its way through the air passages of the lungs, thus getting into the blood and so affecting the whole body.

"Nicotine is the strongest poison with the single exception of strychnine ; nicotine is the quickest poison with the exception of prussic acid.

"The smoking of cigarettes is especially injurious, because they are very short, so that nearly the whole of the poisonous matter gets into the mouth.

"Being so short, almost as soon as the cigarette is begun, the tar gets into the part which is in the mouth which tar, when using a pipe, is generally absorbed into the pipe, or remains in the tube.

"When smoking damp tobacco, cigars, or cigarette-ends, which are wetted by the saliva, there is a slow combustion which produces carbonic oxide gas (one part oxygen and one of carbon). This is the deadliest gas in existence.

"When tobacco is smoked rapidly, carbonic acid-gas is produced. This gas then goes into the body instead of being expelled, as it ought to be, for this is the same gas which is expelled from the lungs in breathing after being used.

"So that in this case impure gas is inhaled, and is to a certain extent, mingled with the atmospheric air as it is drawn down at the back of the mouth into the air passages.

"Tobacco smoking and chewing wastes the saliva which saliva is absolutely necessary to the digestion of starch and sugar.

"Thus smoking by juveniles, while the body is growing, stunts the growth by preventing the proper assimilation of food.

"Most of the cases of crooked eyes, and the need of glasses for near-sightedness are the result of smoking, either by the affected person or one of his parents or near ancestors.

"When I went to the Island of Jersey (where tobacco is 10d. a pound and is so largely used) I saw more crooked eyes than I have ever seen in my life, before or since, and every case I enquired into had tobacco parentage.

"The only thing which is beating tobacco in paralyzing the brain in England is chlorodyne, a compound of chloroform, Indian hemp (or hachish) and opium.

"I hope you will do your best to put down these narcotic indulgences of our time, which, along with Prisons and workhouses, vice and the struggle for existence of 40,000,000 (forty millions) on this little island, are filling up our asylums.

Faithfully yours,

A. E. Eccles."

## CIGARETTES AND THE YOUNG.

It will be of interest to all who are concerned for the well-being of our young people, and who have watched the progress through our Parliament of the Bill dealing with Juvenile Smoking, to note briefly the legislative measures on this subject in the United States of America during the last fifteen or twenty years. It is evident that much has been done in the United States in combatting this evil. Vigorous action is taken in some of the States to enforce the law prohibiting the sale of tobacco to juveniles, as well as for their instruction as to the specially harmful effects of tobacco and alcohol upon the growing system.

# Bird's-eye View of United States Legislation prohibiting Juvenile Smoking

(1903).

*Abridged from Official American State Secretaries' Report.*

| Date of Legislation. | Name of State or Territory. | Is Juvenile Tobacco using penal? | Under What Age? | Chiefly Against Sellers. Fine not exceeding dollars? | Imprisonment not exceeding? | Is the Law kept? | Are Tobacco Evils Taught in School? | Are Evils of Intoxicants Taught | Population, 1901. |
|---|---|---|---|---|---|---|---|---|---|
| 1896 | Alabama ... ... ... | Yes | 21 | 50 dols. | 30 days | — | — | — | 1,828,697 |
| | Alaskater. No ret. | — | — | — | — | — | — | — | 44,000 |
| | Arizona ... ... ... | Yes | 16 | 100 „ | — | — | — | — | 122,212 |
| | Arkansas ... ... ... | Yes | 21-15 | — „ | — | Yes | Yes | Yes | 1,311,564 |
| | California ... ... | Yes | 16 | 100 „ | — | — | — | — | 1,485,053 |
| 1898 | Colorado... ... ... | Yes | 16 | 100 „ | 3 mon. | — | Yes | Yes | 539,700 |
| 1889 | Connecticut ... ... | Yes | 16 | 50 „ | — | — | Yes | Yes | 908,355 |
| | Delaware. No ret. | — | — | — | — | — | — | — | 184.735 |
| 1891 | District of Columbia ... ... ... | Yes | 16 | 10 „ | 20 days | Yes | Yes | Yes | 278,718 |
| | Florida. No Law... | — | — | — | — | No | No | No | 528,542 |
| 1895 | Georgia ... ... ... | Yes | 21 | 1000 „ | 12 mon. | No | Yes | — | 2,216,329 |
| 1890 | Hawaiian Islands ... | Yes | 15 | 100 „ | — | Yes | Yes | Yes | No return |
| 1889 | Idaho ... ... ... | Yes | 21 | 100 „ | and costs | — | Yes | Yes | 161.771 |
| 1889 | Illinois ... ... ... | Yes | 16 | 20 „ | — | — | Yes | Yes | 4,821,550 |
| | Indiana ... ... ... | Yes | 16 | 100 „ | 30 days | — | — | — | 2,516,463 |
| | Indian territory ... | No | — | — | — | No law | No | No | 391,960 |
| | Iowa. No return.... | — | — | — | — | — | — | — | 2,251,829 |
| | Kansas ... ... ... | Yes | 16 | 25 „ | — | Yes | Yes | Yes | 1,409,496 |
| | Kentucky ... ... | Yes | 18 | 25 „ | 30 days | — | Yes | Yes | 2,147,174 |
| | Louisiana ... ... | Yes | 21 | — | — | — | Yes | Yes | 1,381,627 |
| 1889 | Maine ... ... ... | Yes | 16 | 50 „ | — | Yes | Yes | Yes | 694,366 |
| | Maryland ... ... | Yes | 14 | 100 „ | — | — | Yes | — | 1,189,946 |
| | Massachussetts ... | Yes | 18-16 | 50 „ | — | — | Yes | Yes | 2,805,346 |

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Michigan | Yes | 17 | 50 dols. | 30 days | Yes | Yes | Yes | 2,491,782 |
| | Minnesota. Unoffic'l | Yes | — | 40 „ | — | — | — | — | 1,751,395 |
| | Mississippi | No | — | — | — | Spec lic. | Yes | Yes | 1,551,372 |
| | Missouri. No ret. | — | — | — | — | — | — | — | 3,107,117 |
| | Montana | Yes | 18 | Fine or confinement | | High lic. | Yes | — | 243,289 |
| 1901 | Nebraska | Yes | 21 | 200 „ | till paid | — | Yes | Yes | 1,068,901 |
| 1897 | Nevada | Yes | 21 | 500 „ | — | Yes | Yes | Yes | 42,334 |
| 1895 | New Hampshire | Yes | 18 | 50 „ | — | Yes | Yes | Yes | 411,588 |
| | New Jersey | Yes | 16 | 20 „ | — | Yes | Yes | — | 1,883,669 |
| 1896 | New Mexico ter. | Yes | 18 | 100 „ | 30 days | — | Yes | Yes | 193,777 |
| 1901 | New York | Yes | 16 | — | — | Yes | No | Yes | 7,268,009 |
| 1891 | North Carolina | Yes | 17 | — | — | — | Yes | No | 1,891,992 |
| 1895 | North Dakota | Yes | 17 | 50 „ | 30 days | — | Yes | Yes | 319,040 |
| 1888 | Ohio | Yes | 16 | 100 „ | 30 days | Yes | Yes | Yes | 4,157,545 |
| 1901 | Oklahoma territory | Yes | All | 500 „ | — | Yes | Yes | Yes | 398,245 |
| 1893 | Oregon | Yes | 18 | 50 „ | 2 days | — | Yes | Yes | 413,532 |
| 1901 | Pennsylvania | Yes | 16 | 100 „ | 30 days | — | — | — | 6,301,365 |
| 1902 | Porto Rico | Yes | 16 | 15 „ | 30 days | — | — | — | No return |
| 1892 | Rhode Island | Yes | 16 | 20 „ | — | — | No | Yes | 428,556 |
| | S. Carolina. No ret. | — | — | — | — | — | — | — | 1,340,312 |
| 1890 | South Dakota | Yes | 16 | 50 „ | 10 days | — | Yes | Yes | 401,559 |
| 1901 | Tennesse | Yes | All | 50 „ | — | Yes | Yes | — | 2,022,723 |
| 1899 | Texas | Yes | 15 | — | — | Law dead | No | No | 3,048,828 |
| | Utah | Yes | 18 | 100 „ | — | — | Yes | Yes | 276,565 |
| 1901 | Vermont | Yes | 21 | 50 „ | 2 mon. | — | — | — | 343,641 |
| 1889 | Virginia | Yes | 16 | 100 „ | — | — | — | — | 1,854,184 |
| | Washington | Yes | 21 | — | — | — | — | — | 517,672 |
| | West Virginia | Yes | 16 | 100 „ | 6 mon. | Yes | Yes | Yes | 958,900 |
| | Wisconsin | Yes | 21 | 25 „ | 30 days | — | Yes | Yes | 2,068,963 |
| 1899 | Wyoming | Yes | 21 | 10 „ | costs | Yes | — | — | 92,531 |

Letter from the State Superintendent of the Department of Public Instruction, in the States of Nebraska, U.S.A., to the Superintendents or Principals of State Schools in Nebraska.

"I am in receipt of so many requests for a full text of my opinion and recommendations to the School Boards of the State on measures to prohibit the sale of cigarettes to minors, that I deem it advisable to send out the same in this form.

"The Board of Education has the authority to prohibit the use of cigarettes and tobacco in any form in or about the school buildings, on the school grounds, and on the way to and from school. But after pupils arrive home at the close of the school day, and until they leave home for school the morning of the next day, the School Board has no jurisdiction in the matter, unless the extreme use of tobacco or cigarettes unfits such pupils for school work; then they might be expelled as a common nuisance.

"But there is a way by which pupils may be prohibited from using tobacco and cigarettes when they are beyond the jurisdiction of the Board of Education: enforce the law which prohibits the sale of tobacco or cigarettes to minors.

"At the suggestion of this Department, the School Board at Arlington, Washington County,

printed the following sections of law on heavy manilla cardboard, eleven by sixteen inches, and posted them in public places in the village of Arlington. "Go thou and do likewise' ":—

NOTICE.

"THE SALE OF CIGARETTES, OR CIGARETTE PAPERS IS PROHIBITED.

Section 2459 to 2459, Chapter 33, Compiled Statistics of Nebraska, 1901, Criminal Code.

"That hereafter no person in the State shall SELL, GIVE, OR FURNISH ANY CIGARETTES, OR TOBACCO IN ANY OF ITS FORMS to any minor under fifteen years of age; that if any person or persons in this State shall violate the provisions of this Act, he, she, or they shall, on conviction, forfeit and pay for every such offence $25.00.

"That hereafter no person or persons shall sell, give away, or furnish any cigarettes or cigarette paper in any form whatever to any minor under the age of twenty-one.

"If any person or persons shall be deemed guilty of a misdemeanour, the same shall be subject to a fine of not less than one hundred dollars and not to exceed two hundred dollars, and costs of prosecution.

"That any Justice of the Peace of the County where such sale takes place shall have jurisdiction of such offence.

"That if any person or persons after conviction under this Act shall fail or neglect to immediately satisfy the judgment and costs rendered by such Justice of the Peace, the said Justice shall immediately issue a mittimus to any Sheriff or Constable of any such County, commanding him to arrest such person or persons and convey him or them to the common jail of said County, there to remain until the fine and costs are paid or otherwise discharged according to law.

"The School Board of School District No. 24—Arlington, Washington County, Nebraska—has caused the above sections of law to be published for the protection of school children of said district. The School Board will see that the law is enforced."

(Signed by the members of the Arlington Board of Education.)

The following is extracted from a letter to an Inspector of Schools in the United States:—

"I hope you will not permit the cigarette habit to interfere . . . . . with good school work in your schools. It is perhaps unnecessary to again call your attention to section 5a, sub-division IX, of the school laws of the State, which provides that the

pupils in all schools supported by public money or under State control shall be instructed in physiology and hygiene, with special reference to the effect of alcoholic drinks and other stimulants and narcotics upon the human system; and to section 6 of the same division which says that no certificate shall be granted to any person to teach in the public schools of the State who has not passed a satisfactory examination in these subjects. A satisfactory teachers' examination would necessarily include an enquiry as to the applicant's ability to present the subjects to the child in an intelligent and able manner. It is a noteworthy fact that this instruction in physiology and hygiene and the effects of alcoholic drinks and other stimulants and narcotics is the only instruction required in the Schools of the State by the Constitution of Legislative Enactment."

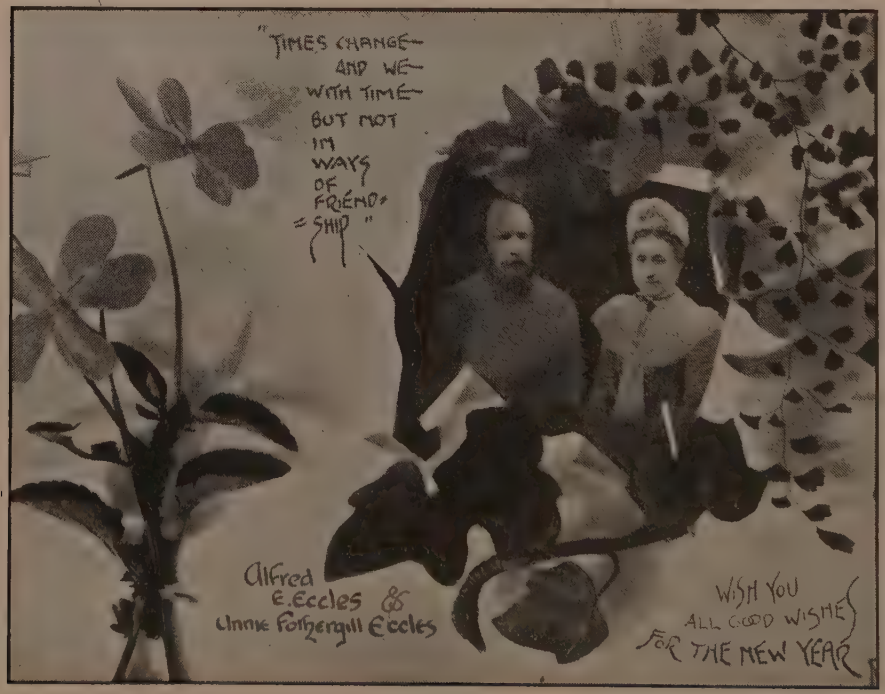
(Signed) W. K. Fowler,
State Superintendent..

## SMOKING CONCERTS AND NATIONAL DECLINE.

Among the various forms of entertainment in this voluptuous age, "smoking concerts," or "smokers" as they are familiarly called, are becoming increasingly common. Liberal and Conservative political clubs, bicycle clubs, clubs promoted by the clergymen and ministers, etc., all have their "smokers," at which with some distinguished personage in the chair, the Reverend So-and-So, or Sir James this, or Sir Robert

that, the members, enveloped in narcotic fumes, sing comic songs, etc., emulating the public-house in all except the drink; and votes of thanks, as reported in next morning's paper, bring "a pleasant evening to a close."

Many Committees, too, of Trades Unions, Co-operative Societies, etc., now find it impossible to conduct their business meetings without the pernicious weed. Even grave political meetings are coming to be made an excuse for this narcotic indulgence, as in the case of a "smoking at home" given by the Century Club to the delegates attending a Liberal party gathering at Birmingham. The direct effect of smoking on such occasions must, of necessity, be a great increase in smoking amongst our young men. The cause for the introduction of smoking at such times is the irresistible craving of a few veteran smokers, who are so far gone that they would be restless and uneasy at any social gathering without their darling pipes. And all who are not smoking must be rendered equally uneasy by their isolation and singularity. Thus, unless strongly fortified by principle and strong resolution, they are tempted to begin, and once begun they are soon enslaved like the rest. It is impossible, therefore, to over-estimate the pernicious results that are sure to follow from these unmanly performances.


"TIMES CHANGE—
AND WE—
WITH TIME—
BUT NOT
IN
WAYS
OF
FRIEND-
=SHIP"
Alfred
E. Eccles &
Annie Fothergill Eccles
WISH YOU
ALL GOOD WISHES
FOR THE NEW YEAR

And is this a worthy outcome of the best efforts of the political and religious patrons of our young men for their present and future welfare?

That there is need in the social and moral world, all around, for great reforms no one will deny. There is much of misery, degradation and sin to be removed, and a great cry for the advancement of high moral principles, so that the nation's life may be ennobled and purified; and to secure all this the best heart and brain are needed.

But what hope can there be of this urgent want being supplied when many of the acknowledged leaders of the people deliberately fall in with the degenerate tendency of the age, and encourage entertainments which—as in the instance of smoking concerts, with comic songs—can have no other effect than to encourage those who attend them in frivolous and vicious habits?

Smoking is, at best, a vicious practice. It necessitates waste of time, waste of money, and injury to health, and it is demoralising in its very nature. Not only so—it is a filthy habit, and renders those who practice it personally offensive to all persons of pure lives. It is an intensely selfish practice, and renders its votaries to a large extent indifferent to the comforts of others. Its effect on the powers of thought is decidedly injurious—notwithstanding the plea of many smokers that it helps them to think and to

study. A man who can make such an excuse for dosing himself with a brain-stupefying narcotic poison is already far gone, the victim indeed of a demoralising and ruinous habit.

It was bad enough when the smokers were left to defend themselves against the warnings and the exhortations of the moralist. But now that many of the leaders of the people, both religious and political, have set their faces to go with the stream, and encourage social gatherings where this loathsome and mischievous practice constitutes a chief attraction, there is ground for real alarm—and those whose courage and virtue are equal to the occasion should, without delay, adopt the most vigorous measures to counteract this lamentable tendency of our times. The various religious communities are alive just now with the "forward movement," as it is called, and if they wish that movement to succeed as it ought to do, they must first of all cleanse themselves from all complicity with the demoralising practices and corrupt fashions of the day, and hold up for public acceptance a standard of Christian purity and Temperance and a solidity of character, worthy of that elevating religion which is the grand antagonist of every form of evil. Teachers of and believers in this religion may well pause before presiding at smoking concerts, and consider what the glorious founders of it would have thought had it been proposed to them to occupy

such a position. Surely this is not the way, to say the least of it, in which the Christianity of Christ can be best set forth in the world, so that it shall commend itself as the religion of purity, holiness, and heaven?

The physical evils resulting from devotion to indulgence in this virulent poison are as nothing in comparison with the moral and spiritual evils of which it is the occasion. Like alcohol and opium, tobacco is a narcotic poison; and like all poisons of that class, its habitual use produces an artificial craving whch strengthens by continual indulgence, until, in many instances, it completely masters the will, and reduces its votary to abject moral slavery. Even when not going to the worst extreme, its effect is quite fatal to that freedom wherewith the truth makes her children free, and it is utterly inconsistent with the highest Christian character. It not only absorbs time and money that might be much better employed, but it creates a distaste for higher pursuits, and induces the Christian to be content with a lower condition of spirituality than that which is possible for him, The question is often put—Is it right for a Christian to smoke? Is it right for a minister to smoke? The very fact that such a question could be propounded only shows how corrupt and degenerate Christian sentiment has become. A practice that wastes money and time, destroys health, and

makes a slave of its votary, can be no practice for a Christian. It is contrary to whatsoever is pure, and it is a defilement of that exquisitely constructed body which ought to be a temple of God's own spirit—but which, when saturated with the foul odours of narcotic poisoning, with nerves unstrung, and the will enfeebled, cannot be a fit dwelling place for God's spirit, nor a fit instrument for his service. We would not deny that a smoker may be a Christian, but we affirm without hesitation that he is a very inconsistent one, and that he is living far below his privileges. However good and however useful he may be as a smoker, he would be a better man—and a more useful one, and more blessed in his work if he would give it up. He would find himself more than compensated in the spiritual uplifting that he would experience, in the sense of triumph over his own lower nature, and of nearness to God, and in the reflection that for the future his example would be a safe one for the lambs of the fold.

We are living in a time of unprecedented Christian activity, and of gigantic efforts to bring the mass of the people under Christian influence. And yet the results are in no way proportionate to the efforts made and the prayers put up by God's people. The most successful evangelistic efforts, and the labours of the few wholly consecrated men who are raised up from time to time, do little to move the Godless

multitude, or even to awaken to fresh consecration and fresh effort the slumbering churches. It is more Holy Ghost power that is wanted, we are told. But what is it that hinders that power from coming down with tenfold copiousness? There are doubtless many causes; and one of the most potent at the present moment is, I am fully convinced, the great prevalence of smoking—not among the people only, but, with shame it must be written, among ministers, Sabbath school teachers, local preachers, deacons, elders, and officers of the churches generally. It is lamentable to contemplate the extent to which this spiritual narcoticism has been spreading of late years, and the way in which a home is made for the demon in the very midst of the church life.

## CHAPTER XIII.

## ON HEALTH.

Acting on the principle that the proper study of mankind is man," A. E. Eccles has always taken every opportunity to learn what he could about the best way to keep the various organs of the body in order.

On more than one occasion he has proved a skilful surgeon and bone-setter, and there are many persons now living who owe their recovery from serious illnesses to his advice and assistance, when the family doctor could do no more for them.

In all matters relating to indigestion and its attendant evils, Mr. Eccles is especially conversant. Indigestion he regards as one of the three great causes of early death. The only way to deal with this scourge, he is convinced, is to remove the cause of it, namely over-eating and drinking, indigestible food, and the fourth meal called supper.

Mr. Eccles is quite an adept at removing the eruptions and styes from the eyelids and other parts, which result from indigestion, and he has cured hundreds of cases much more neatly and effectively than the ordinary surgeon. Whilst operating, he always makes

use of the opportunity of informing the patient that it is wrong living which produces that kind of trouble, and of urging dietetic reform. He relates an incident about a Station Master in the North of Scotland, near Aberdeen, which illustrates this trait. Noticing a great sty on the Station Master's eyelid, Mr. Eccles told him he could cure it for him. Producing a large needle, he stabbed the sty and proceeded to clean it. As this was painful, the man winced, and Mr. Eccles enforced the lesson on the patient in the following manner. Whilst pressing the part affected to get out the matter, he said, "Now, will you do it again?" "What?" groaned the sufferer. "Smoke," said Mr. Eccles. "If that is the result of smoking, I certainly won't do it again." And he really gave up his tobacco, and had much better health in consequence.

One day, when travelling some six hundred miles further south—in Cornwall—A. E. Eccles visited a certain harbour there to see the Secretary of the Temperance Union, who was also Secretary of the harbour. Whilst talking to him in his office, a man in the room, wearing no uniform, continually interrupted the conversation, denying the truth of Mr. Eccles's statements. At last Mr. Eccles turned upon him and said, "You won't believe anything I say, will you believe I can cure that sty on your eye?" "If you will cure it," was the reply "I'll give you five shillings."

Mr. Eccles then accompanied the man—who turned out to be the Captain of the harbour—to his house close by. He was a fine strong man, and when Mr. Eccles punctured the sty with a needle and pressed it severely, the Captain did not wince. "You are a brave patient," said the new doctor. "I ought to be," the man answered, "I've had nearly every bone broken in my body, broken either with falling down holds, or with heavy things falling on me. I have been under surgeons nearly all my life." A. E. Eccles gave him some good advice as to his diet, and curiously he seemed just as ready to take it now as he had been to disbelieve before. When Mr. Eccles last heard from him, he sent word that he was never in better health in his life. As the Captain insisted on his taking the five shillings, Mr. Eccles handed it over to the Temperance Secretary with the remark "I have been working for the Band of Hope Union." This was the only time Mr. Eccles received a fee from any of the hundreds who have benefited by his skill in diagnosis and surgery, etc.

Mr. Eccles has long advocated preventive in preference to so-called curative treatment. It is certain that a person who has been seriously ill cannot be made as well again as he was before his health was injured. One great law of nature should be far more widely known than it is—the law of cause and effect. This law may be expressed in many ways, but the

clearest for our purpose is the biblical phrase "Whatsoever a man soweth, that shall he also reap." In other words, there is no forgiveness in the body, and a man who has weakened his constitution and contracted disease, whether by his own folly or carelessness or by the fault of others, will have to pay the penalty. Modern science and medicine may get a man over a crisis, and assist nature to perform her functions, but can never completely restore a broken down constitution to health.

The Bible tells us that the wicked do not live half their days, and this is true of all those who by their careless habits, and want of thought and self-restraint fail to keep their bodies in a healthy condition. It is thought to be impossible for a perfectly healthy body with a good digestion, and therefore pure blood, to catch a cold (so-called). Providence has so well adapted the human frame to the world in which we live that it is only when the laws of nature are broken that we become susceptible to disease. The fact that many persons catch cold easily is only proof that their blood is not in a healthy condition and is probably charged with uric acid through eating "not wisely but too well."

The science of heredity demonstrates that the child inherits the constitutional tendencies of its parents, and that many complaints, contracted through carelessness or wickedness are perpetuated in the offspring—"visiting the iniquity of the fathers upon the

children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that keep my commandments."

It would be well if preachers and teachers would inform the people about these warnings, and the dreadful consequences of a sinful and careless life upon their poor children. The truth that we glean from the passage, and which is so strongly borne out by the discoveries of science is that the children of people who have ruined their health have to suffer for it, and this is carried on from father to son, where the sons continue to lead dissolute lives, whilst the sooner a man turns to God and gives up all things that are likely to encourage his inherited tendencies, the sooner will he and his descendants by the mercy of God, gradually free themselves from their inherited taint and become stronger.

In families which have fallen beneath the curse of drink, it is often noticed that the children, having inherited the same tendencies, fall victims to the curse in early life. Indeed it is no secret that many of our country gentry die in their youth or in the prime of life through evil habits, and that whole families are buried without any of them reaching a mature age.

On the other hand, a person who inherits a weakly constitution may, if he lives a good life and is careful to guard against excess even in good things, live much longer than the average man, and his children

will have even a better chance of long life than he has.

Especially is the hereditary tendency to be noticed in the different classes of nervous and mental afflictions. That a sound mind can only dwell in a sound body is an evident law of nature, since the brain—the organ of the mind—is fed by the identical blood which feeds the whole of the body.

The following from "Science Siftings" with reference to relation between the mind and the body is in harmony with what Mr. Eccles has been teaching for many years:—

There is no class of disease conditions more seriously affecting the public health than that classed as nervous. The individual, the family, society and State are made to suffer, and a sound, well-balanced mind is more to be desired than good health of body. Indeed, no greater calamity can come to any human being than insanity.

"Body and mind are distinguishable as an organism and its manifestations, but not separable. Biology teaches that the body is made up of an aggregation of cells. These cells are arranged into systems, as the osseous, muscular, digestive, nervous, and so forth, each dependently related to the other, and all united constitute a single but highly complex organism. Each of these systems has its specific function in the animal economy.

"Mental science ascribes to the nervous system, including the brain, the functions of sensation, emotion, consciousness, memory, imagination, and thought. In short, that the action of the brain and nerves in relation to an objective world gives rise to all mental phenomena. This hypothesis seems most reasonable, as we observe that the mental manifestations of a child correspond to physical development from infancy to manhood. It solves the problem of education, giving the physical basis of culture, showing that just in proportion as we increase in strength, size and power of brain, will mental manifestations have greater power and scope. It also furnishes the key to knowledge of all so-called mental diseases that so seriously affect mankind.

"Man, in his early simple state, enjoyed a strong, robust and enduring physical organism, and his mental manifestations were correspondingly sound. But since he has attained a high state of civilization, the brain and nervous system, becoming more and more differentiated and complex, hence more liable to become impaired in its functions, morbid mental manifestations have become more common. The powers of resistance must keep pace with the swift developing changes of modern civilization, or the various forms of mental impairment will certainly increase.

"It will be more generally admitted that there are now more predisposing causes to mental impairment

than formerly. Among the most potent of these causes is the general use of alcoholic beverages and narcotics. The following is a nearly complete list of narcotics as known at present. We place the mildest narcotics first:—cocoa, tea, coffee, ale, beer, cider, wine, spirits, curacoa, opium, Indian hemp, a certain Indian fungus, tobacco, snuff, chloroform, chlorodyne, coca, prussic acid and strychnine.

"The demon alcohol, like a pestilence, has invaded tens of thousands of households in every land. Greedy and insatiable, feeding with increasing appetite, like a fabled dragon, upon all that is estimable in man's nature and giving birth to all manner of kindred but varying vices, it is no wonder that there should be marked and wild manifestations of mind from a brain inflamed by alcohol or stupefied with tobacco.

"Another cause of mental disease in our present civilization is overwork. This is a fast age, and we are greedy people. Our most active business men rush along without regard to means and consequences, straining every fibre of brain and nerve in pursuit of money. Our women are worn out with the dismal rounds of drudgery, or by giving unreasonable devotion in their social relation to absurd fashions. Men are deteriorating, physically and mentally, because of the wilful or ignorant violation of hereditary laws; children are being dwarfed or destroyed by thousands through the high-pressure system of modern schools.

"Many persons have become unbalanced in mind by being disappointed in love, loss of property or friends, grief, jealousy, undue religious excitement, or by allowing themselves to fret through constant fear of some imaginary danger.

"This large class of persons mentally defective need that form of medical treatment that will tend to cure physical defects, and so establish normal play of mental faculties. All the conditions of mankind are determined by heredity, growth and environment; so improvement must be sought in these directions.

"When the physician and the mental philosopher recognise the fact that brains with their appendages the nerves—are the essential organs of the mind, by which all mental operations are conducted; that when man feels, perceives, remembers, imagines, reasons, wills, or acts in any way, it is because of mental conditions; that there is relation of mental conditions to size, form and quality of brain structure; and that certain mental phenomena are associated with certain areas of brain substance, they can easily account for the peculiar expressions of idiocy, imbecility, mania, melancholia and dementia as being caused by arrest of cerebral development, and various modifications of brain activities by environment. Prevention and remedial appliances will then be established on the basis of biological science, and this imperfect class of people will gradually, but surely be lifted into a new

and better life, and be freed from the real evils and shadows that now afflict them. Then we should have mens sana in corpore sano'—'a sound mind in a sound body.' "

Mr. Eccles thinks that more physiology, hygiene, and practical science should be taught in our schools, and that children should also learn the nature and uses of different kinds of food, and what things are harmful to the body. The physiology that is needed, however, is not the kind generally taught in our day schools, where the greater part of the teaching seems to load the child's mind with long lists of the bones, muscles, nerves, etc., of the human body, how many there are of each kind, and what the technical name of each is. This kind of physiological knowledge may be useful to medical students who have to pass an examination on osteology, but children who spend a short time at school studying the elementary parts of this subject, and perhaps never think of it again, might spend their time much better than in learning such technicalities which they are apt to forget.

In physiology we should teach our children the way in which the vital organs are to be cared for and to be kept in order, and how they will be affected by folly and by vicious habits.

The Temperance party are doing good work by teaching practical science to children in relation to the effects of alcohol and other stimulants on the body.

Many day schools have allowed lecturers to give lessons in school hours, and it is to be hoped that the Education Authorities will soon take up this matter thoroughly, and provide for the systematic instruction of children in temperance knowledge, and hygiene.

Mr. Eccles has long been interested in studying and teaching the practical science of the process of decay known as fermentation, and the following essay contributed to "Healthy Life" (November 1890) shows very clearly the part it plays in nature and its evils:

## THE EVILS OF FERMENTATION.

"The earth is surrounded with an enormous envelope of air, which is principally composed of oxygen and nitrogen. The oxygen is well adapted to the life of men and animals, and the nitrogen is adapted to the life of trees and plants. This nitrogen gas is in such a condition that it is inoffensive to the nostrils of living creatures, and it dilutes the oxygen gas, making it not so very fiery as it would otherwise be if it were oxygen alone. Plants extract this nitrogen from the atmosphere leaving a larger percentage of oxygen, while man and animals extract the oxygen and leave a greater percentage of nitrogen; hence it follows that man and animals ought to live where trees and plants grow, for each takes what the other does not want and

**WHITE COPPICE GROUP.**

A Distinctive Feature of Mr. A. E. Eccles's work.

Visitors at White Coppice. Receiving Advice and Literature.

produces what the other requires. Man, in breathing, inspires oxygen gas and gives out carbonic acid gas. Carbonic acid gas is destructive to animal life when breathed, but it is very beneficial to trees and plants. The excreta of animals makes food for plants and trees, and the produce of trees and plants is food for animals and man.

"Plants take up the inoffensive nitrogen that is in the air, and form albumen, gluten, or casein, all of which are nitrogenous substances and flesh-formers for man and animals.

" 'Iron,' in the June number, 1890, says:—'The researches of Hellriegel go to show beyond dispute that certain plants transform 'atmospheric nitrogen' into albumen (casein and gluten), and that this process can be improved by suitable treatment.'

"When flesh is formed it is called fibrine, which is one form of nitrogenous substance, and is the machinery of all muscular power. When this fibrine or flesh, decays, it gives out nitrogenous gas of an offensive character unlike the nitrogen from whence it was formed out of the atmosphere. It is said that the human body evolves twenty-four thousand cubic feet of gas in its decomposition. This gas is very beneficial to vegetable life, but very injurious to all kinds of animal life.

"The process of the destruction of the flesh is brought about by bacteria, which seem to be designed by Providence to pull to pieces any structures or liquids which are of a fermentable (nitrogenous) character. The family of the Algæ play a large part in the animal and vegetable world in this process of reducing to their original elements organic substances containing nitrogen. When the farmer piles up a large quantity of farm-yard manure, and finds, in a short time after, that it is reduced to less than half its original bulk, he little thinks what an immense quantity of nitrogen and other gases and substances have been evolved and evaporated by fermentation caused by the presence, in the atmosphere, of the spores or eggs of the Algæ family.

"It has recently been demonstrated by careful analysis that at least 44 per cent. of the value of a heap of manure is lost by keeping it (even when protected from the rain) till it has fermented. It is quite a common practice for well equipped farmers to have manure tanks in which they can keep large quantities of liquid manure for weeks and months. By so doing the whole mass becomes fermented and 40 per cent. of its value evaporated, and what nitrogen is left in the tank is transformed into ammonia gas, which is very volatile. If ammonia remains in the tank a second fermentation takes place

by the action of another kind of bacteria, which converts the ammonia into its separate elements, and it is entirely lost to the farmer. (This would also be the case with alcohol in beer if the brewer allowed the second, or acetic, fermentation to take place, which would at once get rid of all the alcohol in the beer). Ammonia gas combines with water, and is then called 'ammonia' and so long as it is not exposed to the sun and air to dry the water out of it, the ammonia gas remains in combination with the water and so is 'ammonia'; but just as fast as the water is evaporated by the sun and air from the fermented liquid manure, the ammonia gas is set free, and flies away into the atmosphere, and is thus lost to the farmer, which would not have been the case if the manure had been put upon the land before being allowed to ferment. Liquid manure when quite fresh and new, contains a nitrogenous substance called Urea, which is not at all volatile, but is a splendid food for plants, and should always be put on to the land fresh from the animals, and unfermented.

"Most people have noticed how liquid manure, which has stood some time, and in consequence has fermented and produced ammonia, how the ammonia burns the grass quite brown, which would not have been the case if the liquid manure had been placed on the land fresh and unfermented. The

urea contained in the urine becomes, by process of fermentation, separated so as to form ammonia gas and carbonic acid gas. This department in agriculture is very little understood by the majority of farmers of this country.

"The formula for the composition of urea is $CO^{NH_2}_{NH_2}$

"The formula for the composition of ammonia is $NH_3$

"Urea, in presence of the organic matter in the manure, splits up into ammonia and carbon dioxide, the formula for which is $CO_2$ (The equation for this is $CO^{NH_2}_{NH_2} + H_2O = CO_2 + 2NH_3$) and also ammonia, $NH_3$

"Carbonic acid, more properly called carbon dioxide, is simply oxygenised carbon. Carbonic acid ($CO_2$) is a gaseous compound, composed of one part of carbon and two parts of oxygen. Carbonic acid (gas), if unmixed with air, will destroy animal life if breathed into the lungs, and no flame or life can exist where there is an abundance of carbonic acid gas in the atmosphere. Carbonic acid gas acts as a narcotic poison when only 5 per cent. of it is in the air we breathe; but, on the contrary, plants absorb carbonic acid during the daylight into their lungs (commonly called leaves) and retain the carbon to form starch and sugar, but they cast out the oxygen contained in the carbonic acid, and thus oxygenise the air around them.

"The carbonic acid gas which is produced by fermentation out of the destruction of the carbon or fat-forming substance in urea is also a volatile gas, and cannot be kept in any tank or other vessel unless it is corked perfectly tight, and then it would be liable to burst the vessel in which it was held, just as we have known some stone bottles burst with carbonic acid gas produced by the fermentation of home-made ginger beer, etc., verified by many living witnesses.

"The highest authorities, both French and English, state that liquid manure from all animals is worth three times as much as the rest of the manure, but farmers do not derive a twentieth part of the benefit from it they ought to do; many of them having no apparatus for carrying it on to the land.

"And there is no doubt that if men abstained from polluting streams with soluble and other manures, and applied the same to fields and orchards, immensely greater success would attend the labours of cultivators. The annual waste of fertilisers now polluting streams, owing to culpable carelessness and waste, is estimated at fifty million pounds sterling, which means at least the loss of another fifty million sterling pounds yearly, in crops deficient owing to lack of enough manure.

"This wasteful practice of the farmer is imitated by the brewer, who in addition to the germs of fermentation floating about in the air, provides himself with an immense quantity of the germs of fermentation called yeast, or barm. The brewer puts into his vat malt which contains a large quantity of nitrogenous substance, and sugar, and the germs of fermentation live upon the nitrogen and eat up the sugar and convert it into alcohol, which is an acrid narcotic poison, and there is only one quart of nitrogenous substance left in a 36-gallon barrel of beer, and all the rest of the nitrogen has been eaten by those living fermenting creatures called torula cerevisiœ, which have produced myriads of spores or eggs out of the gluten or nitrogenous compound which there was in the malt. These eggs or spores float on the surface of the beer, and are called yeast or barm. These spores or eggs of the fungus called torula cerevisiœ are ready for a fresh lot of food containing nitrogen if anyone will supply it for them in a moist state and at a comfortable temperature, when they will quickly repeat the process out of the nitrogen so supplied. These fermenting spores, of which there are an enormous number of species, play a large part in what are known as zymotic diseases.

"Mankind are so foolish as to live in large towns and cities, and resort to warm closed up sewers to

carry away all excreta and refuse, and in consequence fermentation takes places, producing deadly gases which contain spores or eggs, or germs of these fermenting creatures, some of which will produce one disease and some will produce another; each particular germ produces its own disease; hence we have originated in towns and cities—fevers, measles, smallpox, cholera, whooping-cough, diphtheria, etc., all of which can be communicated—some by contagion and some by infection—to people living in the country in much healthier conditions. And so we have zymotic diseases (zymotic means fermenting) spread over the land from the great centres of what is falsely called "civilisation," just as we find the late epidemic of influenza is one of these fermenting diseases produced by 'bacteria,' which are a genus of the Algæ family.

"We also find fermenting diseases in tropical climates, but this occurs where there is a great amount of vegetable life going to decay in the valleys and marshes, and anyone staying all night in such low-lying places will be liable to yellow fever, or some other fever, caused by breathing the germs of fermentation floating in the air. Man was ordered after the flood to 'replenish the earth and subdue it,' but man has not spread over the face of the earth as he should have done, and, therefore, a great quantity of the products of the earth needed by

man and animals are not gathered, and so this fermentation of vegetable products has to take place of necessity. And so we see that men produce artificial fermenting diseases with massing themselves in towns and cities; on the contrary, they also suffer from fermenting diseases in sparsely populated tropical climates for want of men to utilise the prolific productions of the torrid zone, and the misery produced by the fermentation of grapes, barley, and other 'kindly fruits of the earth' destroys the natural food of man and produces more misery and want than war, pestilence, or famine.

"In addition to the loss sustained by Fermentation in Agriculture, Town-life, and Brewing, we lose a considerable amount of Dough in the manufacture of bread. In the space of two hours from the introduction of yeast into the flour or dough, the germs of fermentation consume about 10 per cent. of the gluten and starch contained in the flour, converting the starch into carbonic acid gas and the gluten into eggs or spores for a new fermentation of torula cerevisiæ called yeast. This is the object of the baker in order to blow up the dough with this carbonic acid gas to make it light and spongy. When the dough is placed in an oven the process of fermentation is stopped, as the germs of fermentation are killed by the great heat of the

oven and, moreover, the alcohol formed by this process is expelled as vapour along with steam. Some physiologists believe that unfermented bread, as a regular article of diet, is more wholesome than fermented bread (but we do not presume to decide this question), and the children of Israel, during the time of the Passover, were commanded to eat unleavened—that is unfermented—bread only. In the manufacture of ærated bread, as there is no loss by fermentation, a considerable amount of food is saved.

"A Mr. McDougall has invented an unfermented ærated bread which is very light and nice, but the general public have not taken so readily to it as was expected.

"No doubt scientific men will, before long, be able to produce a bread as palatable and as light as fermented bread, without having to resort to the injurious and destructive fermentive process.

"It looks a great pity that we should purposely add fermenting germs, in the shape of yeast, to our food, for we never eat any food that is entirely free from the germs of fermentation, which settle upon our food when it is exposed to the atmosphere and when it is eaten, if our gastric juice (which contains hydrochloric acid) is not sufficiently plentiful and strong to dissolve the germs of fermentation as well as the food we eat, the germs of fermentation then

set up a fermentative process in the stomach producing lactic acid which gets into the blood and causes eruptions such as boils and abscesses, and rheumaism, or rheumatic fever often follows when nature becomes weak and is unable to cast out the enemy. This fermentation in the stomach also, as in all other cases of fermentation, produces carbonic acid gas. This is the cause of the flatulency that people are so often troubled with who have this kind of indigestion. The relative proportion of the gastric juice to the quantity of food we should eat is often interfered with by people taking four instead of three meals a day, and the power of the gastric juice to dissolve the germs of fermentation and food is often destroyed or weakened by 'swilling' large quantities of tea, coffee, etc., while eating food."

A.E. ECCLES.

Mr. Eccles has a thorough knowledge of hydropathy and he firmly believes in its superiority—together with careful diet—to other methods of curing disease. He has visited all the principal hydropathic establishments in Great Britain. At many of the hydros he has been asked to prescribe for patients in the absence of the proprietor or doctor, and to manange the whole place while the paid manager or doctor, or both were away on their holidays. Thus Mr. Eccles learned much about dietetics and hygiene, not only from doctors, but also by conversing

with patients experienced in such matters who believed in passing on valuable information to others.

"It is to be lamented that the character and the conduct of hydros has deteriorated during the last forty years. Many indulgences in foods and amusements, as well as smoking and drinking, have been encouraged in order to make dividends. Some of the worst have begun to sell both drink and tobacco and pipes. In one large hydro both the drill sergeant and doctor died of cancer through tobacco. Mr. Eccles had the confession of both the doctor and his sergeant that the cancers were caused through smoking.

Mr. Eccles is remarkably clever in his judgment of heads, and he often amused the company at hydros by the way in which he read a man's character from his appearance. He is also frequently correct in tracing the cause of illness.

A visitor arrived at a seaside hydro with a very florid complexion, and A. E. Eccles took stock of him for a day or two. Though he never saw him at table. Mr. Eccles felt sure he must be very fond of sweetmeats, and so he said to him in the presence of the other visitors, "You are very fond of sugar?" "I think I am," replied the gentleman. "Then tell us how much you get through in a day."

"Well, I have four spoonfuls in each cup of tea, and I have two large cups to breakfast, two to dinner

and two again at tea time, making twenty-four spoonfuls in a day. As we neither smoke nor drink we can afford to buy toffee; we purchase 14lbs. at once, and I eat that between meals."

Of course the man was requiring hydropathic treatment for indigestion.

At the Glenburn Hydro, Rothesay, Mr. Eccles met a handsome Scotch lady of the Anglo-Saxon type. He was then giving advice to patients and acting as General Manager of the place in the absence of the Manager and Doctor. Mr. Eccles said to the lady, "I should judge that you were fond of figures at school." "Yes," she replied, "I sat in the same form as Norman McLeod, who became Chaplain to Queen Victoria, and I used to help him with his arithmetic."

With the assistance of his wife, Mr. Eccles saved a victim to chloral whom he met at Limpley Stoke Hydro, and whom a London doctor had been dosing with opiates and sherry for insomnia. Mrs. Eccles overcame the lady's objection to hydropathy by pursuading her to put her feet into hot water and mustard in her own room, causing her to pass the best night she had spent for a long time. This encouraged her to go boldly into the bath-room and take the baths Mr. and Mrs. Eccles ordered for her, and her sleep returned and she was restored to her health through hydropathy.

Many of the hydros are simply shams, and have no right to the name. One of the largest in the South of England had a doctor who prescribed medicines, and during the whole time Mr. Eccles was there he found no one who had hydropathic treatment prescribed, and the bathman asked him to show him how to give a wet sheet body pack. Before he came away Mr. Eccles cured one of the visitors, a steward of Sir James Graham, of a large excrescence at the back of the neck, for which he was extremely grateful.

On leaving hydros, patients have repeatedly thanked Mr. Eccles for the interest he has taken in their welfare -and many have attributed their improved health to following his advice on diet and hygiene. One of the most remarkable of these was a minister who, when preaching had his veins so full of blood that they looked like blue cords on his temples Mr. Eccles found that an extremely tight shirt neck had caused the blood to flow to the head and was preventing its free circulation. After taking Mr. Eccles' advice and wearing looser garments, he wrote to say that he never could have thought that such a little alteration could have made so great a difference. Mr. Eccles paid for a new set of teeth for this preacher and he got a new lease of life.

Mr. Eccles has taken good methods of treatment from one hydro to another, and he has assisted the

doctors wherever possible. He had great influence with the late Mr. John Smedley of Matlock, and he was the means of introducing many alterations in his Hydro—now one of the most important in England. Mr. Eccles often spent a great part of the day assisting there when Mr. Smedley, as he grew older, came only once a week, or not even so frequently.

Mr. Eccles is a firm opponent of vaccination both from religious and scientific reasons, and also because of his experience of the evils resulting from this unclean practice of inoculating an infant's pure blood with microbes derived from animal matter. Mr. Eccles is president of a local and a vice-president of the National Anti-Vaccination Association.

The people of this country have shown their wishes with regard to vaccination by getting a law passed allowing all who object conscientiously to have their children vaccinated to obtain a certificate of exemption. The magistrates often set the law at defiance, and with their quibbling as to what is a conscientious objection and make objectors a laughing stock, in order to justify the refusal of a certificate of exemption. It is time we took more interest as a nation in the way in which our local affairs are conducted and justice is administered.

Mr. Eccles had smallpox when he was a child, in the days of the common stone drains which were very faulty. Sanitary pipes have since been

invented, and are now used everywhere. He quickly tore off the smallpox scales, and was very soon well again, not a mark being left, which seems to prove that the proper way to treat this disease is to keep the skin as clean and as free from dirt as possible. So completely was A. E. Eccles cured, that at ten years of age the boarding school doctor said he did not believe he had had the disease. He evidently wanted the vaccination fee, says Mr. Eccles, and so he polluted my blood with another lot of microbes called "lymph."

Doctors have the same reason for defending vaccination as the makers of the shrines and images of the goddess Diana of the Ephesians, and if they were as candid they would say with the silversmiths of Ephesus, "By this business we have our wealth." (Acts XIX, 25.)

There has been only one case of smallpox within two miles of Mr. Eccles' home within the last 69 years, and that was a case brought from the town of Chorley. What folly to wish to vaccinate every child in the district under such circumstances!

Mr. Eccles met a child in Devonshire both of whose eyes were like hard-boiled eggs. The nurse told him in reply to his enquiries, that it had entirely lost its sight through vaccination. He also remembers meeting a lady at the Hydro at Bowden who had two children vaccinated, with the result that one died within a week and the other a short time afterwards.

Many people think that the decrease in the number of cases of smallpox is due to vaccination, whereas the true cause of this decrease is better sanitation and the more general study of hygiene.

Seventy years ago there were no sanitary pipes in existence, the sewage had to be conveyed through common stone drains—built of rough irregular stones without cement. In the spaces between these stones the filth would accumulate and ferment, producing zymotic diseases such as smallpox, diphtheria, typhus fever, etc.

All these contagious and infectious diseases are caused by nitrogenous matter being allowed to remain on the premises and in the drains, instead of moving quickly on to the hungry land which is starving for want of such substances.

Zymotic diseases are conveyed from one place to another in ships, cabs, railway carriages, and in people's breath, clothing, saliva, and excreta. Herbert Spencer said, "Many of these smallest vegetable microbes display a mechanical activity not distinguishable from that of the simplest animals."

Some microbes flourish in watery areas, such as the germs of cholera and typhoid or enteric fever. Others prefer drier areas for example the germs in influenza. But absolute dryness is fatal to most microbes, as neither vegetable nor animal life can exist without some moisture.

The true way, then, of fighting smallpox, as well as other zymotic diseases, is to fight against unsanitary conditions, such as dirty, damp dwellings, bad drains, impure water, overcrowding, etc.

There is no doubt that flat-lying and low-lying places are most unhealthy when the dew rises from the ground, and moisture falls from the skies. This takes place when the air suddenly becomes colder than the earth.

A. E. Eccles has strongly advocated the use of white and light-coloured clothing. White clothes are warmer in cold weather and cooler in hot weather than black. The same remark applies to a white house which in hot weather reflects the hot rays of the sun instead of absorbing them.

As a business man, Mr. Eccles and another teetotaler, the late Mr. James Boyd, were usually first in Spring to appear in a white or light-grey felt hat. At that time it was a more strictly kept unwritten law of business life to wear a black frock coat and a tall silk hat in all weathers. Mr. Eccles and a few others started the reform of this uncomfortable and expensive dress, but it required no little courage to carry it out. That it has succeeded in gaining ground a visit to any of our exchanges in summer will testify.

People are becoming freer and less bound by conventionality every year, and they now consider their comfort and health more in their habits and dress.

Science declares that we only exist so long as we live in harmony with our environment. The philosophy of life consists in knowing how to adapt ourselves to circumstances, and refusing to conform to every conventionality which foolish people have set up. Why should one man do a certain thing merely because it suits another man to do it? or, why should we confine ourselves to the rules of life which might be good in the days of our grandfathers, as though they knew what would be suitable for the days of railway trains, telephones, electric trams and motor cars? A man makes certain circumstances for himself and others. Man is also the creature of circumstances over which he has no control, and he must either adapt himself to them or become a victim to them..

Mr. Eccles considers that the proper care of the body should be more generally taught as a part of the religious duty of every Christian man and woman. Service to be acceptable to God must be that of the man who serves Him with a clear conscience, a pure mind and a clean and healthy body. The eating and drinking of substances which only harm the human system is, in Mr. Eccles' opinion, an offence against God. Right living includes the renunciation of every questionable and injurious habit, in order that the body may be kept as healthy as possible.

Every man should be then a student of life. He should know the construction and working of his own

body, and study its requirements. He should understand the elements of hygiene, sanitation and dietry. He should know the causes of, and be able to recognise, the most common and virulent diseases, and how they may be avoided. He should also know the value of various kinds of food, fresh air, pure water, and proper exercise. These are subjects which Mr. Eccles regards as more important in the education of man than the ancient languages of Greece and Rome. In short, we need to put into practice the old Greek admonition, "Man, know thyself."

Smiles wrote that, "The crown and glory of life is character. It is the noblest possession of man, constituting a rank in itself, and an estate in the general good will; dignifying every station and exalting every position in society. It exercises a greater power than wealth, and secures all the honour without the jealousies of fame. It carries with it an influence which always tells; for it is the result of proved honour, rectitude and consistency—qualities which perhaps more than any other command the general confidence and respect of mankind.

"Character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well-governed state they are its best motive power; for it is moral quality in the main which rules the world. Even in war, Napoleon said 'The moral

is to the physical as ten to one.' The strength of industry and the civilisation of nations—all depend upon individual character, and the very foundations of civil security rest upon it. Laws and institutions are but its outgrowth.

Nature never lends the smallest sample of her excellence,
But like a thrifty goddess she demands both thanks and use. (Shakespeare.)

## THE EFFECT OF MODERATE DRINKING.

The subject which I have chosen is one not without some difficulty. Observe, it is not the effect of drunkenness on man's moral nature. All are agreed that the baneful influence of intoxication on the highest part of man's nature is ruinous. It destroys everything that is lovely and of good report. Neither is the subject the effect of moderate drinking on the physical part of man. Physiology teaches us that the most moderate use of alcoholic liquors is detrimental to man's physical constitution. So, also, it is not that use of these drinks which injures the mind—the intellect. The mind is manifested through the brain, and alcohol being a brain poison, it impairs the delicate organ, and, consequently, injures the healthy development of the intellect. You might just as well expect harmony of sweet sounds from broken and imperfect musical instruments, as sane observations and just

conclusions from a brain diseased by intoxicants. The most skilful performer could not produce sweet music in the former case, and the cleverest intellect is baffled in the latter.

There is a difficulty in treating the subject, arising not only from the novelty of it, treading paths hitherto untraversed by the writer, or so far as he can remember by any other explorer in the wide domain of temperance investigation, but also from the importance of the subject. Things are difficult of performance in proportion to their importance. More care is necessary. You must warily tread on unexplored ground, lest you make a false step and land yourself into doubtful and wrong conclusions.

The physical effects of the use of stimulants are easily demonstrated, the intellectual results are clearly discernible; but here we treat of the effect of moderate drinking on man's moral nature. In like manner, the moral effects of drunkenness are easily discovered in debasement of character, loss of a good reputation, and general derangement of the whole moral nature of man; man made in the image of God, but by habits of drunkenness debased even below brutes which perish. Our subject is diverse from any, and all these considerations. The only connection of the physical and mental is that of association, in the respect of a necessary reciprocal influence, acting one upon another, which the physical has with the

mental; and both, either separate or conjoined, with the moral nature. That is, that the physical will act on both the intellectual and the moral, and the physical and mental combined will operate on the moral attributes.

We must be careful, however, how we use the word "moderate." The expression may become misleading, from the fact that the word when applied to a pernicious and poisonous ingredient, as an article of diet, becomes a misnomer. Moderation strictly applies to the use of that which is good under the direction of propriety and judgment; but abstinence from all that is injurious. By "moderation," therefore, I understand not any amount of drink which a person can carry without showing intoxication; carry with proper decorum and respectability, according to the misty judgment of too many in society; nor that moderation so undefinable, which James Teare used to call "any amount between a pot and a barrel," but that amount which would make us hesitate to call a man irreligious because of such use, and to deny his Christianity. The phrase, "a moderate drinker is worse than a drunkard," is one which the advocate of temperance should hesitate to use because of its uncharitableness, and because it is very difficult to prove. Hard expressions are sometimes used in the heat of argument, and when the feelings have at times been excited, we are inclined to give utterance to strong language; but

care should be taken not to speak that which cannot be proved, or is only of doubtful solution. This paper has for its aim that which, according to my ability, I will endeavour to make manifest; that the uninterrupted use of intoxicants, however small the quantity, is injurious to man's moral nature.

That this subject is important cannot be disputed, because the most difficult thing we can attempt to do, is to convince a religious man that his very limited use of alcoholic liquors is injurious to him; we say, not physically nor mentally, but morally. He is rarely open to conviction on the physical ground, less so on the mental, but when you assail his moral sensibility, you attempt a task more difficult to perform. And yet, if you succeed in convincing a highly moral and religious man that he is doing an injustice to himself, and his neighbour, and to his God by his indulgence, and you enlist his sympathies on the side of strict sobriety, you have achieved a most important work. The subject, then, is important, because, if the world is to be redeemed from the evil habit of drunkenness and from the injurious use of alcoholic drinks, it must be through the instrumentality of the wise and good.

The moral nature of man has a relation to the moral law of the great, wise, and all-perfect Creator. It implies a voluntary action to that which is good or evil, so that the conformity or disagreement of our free action towards that law produces good or evil,

according to the will and power of the law-giver. There is, then, not one act of a moral creature which has not necessarily connected with it a moral influence. He cannot dissever the connection between moral law, moral accountability, and his own doings, however insignificant they appear. God governs the world by moral law. The Creator has impressed on all His works not only order and power, but also wisdom, goodness, and justice. God acts towards man as a wise and gracious governor of a creature endowed with moral sense and reason. Man's moral nature is seen in the motives by which his conduct is regulated, in his desire to secure his own best and true interests, in the happiness which he endeavours to procure for himself, and to promote in his neighbour, and in the duty which he manifests towards himself, his fellow citizens, and his God. The moral law is a manifestation of God's nature and government of His reasonable creatures, and the moral nature in man is shown by regard to the wise and gracious government of the Most High, and respect for the well-being of our neighbour embodied in the apostolic injunction; "Look not every man upon his own things, but every man, also on the things of others," and "Let no man seek his own, but every man another's wealth." When we thus seek the good of our brother for his edification, that he may be established in that which is holy and true, we are following not only the wisest

and best course, but we are keeping the highest law of moral truth and righteousness.

If we look narrowly into our actions, we shall discover that nothing can be done without some motive influencing. It is impossible to sever motive from action in a moral agent. It colours all our conduct, is a vein which runs through every action of life, indissolubly bound up with all we do. The thoughtless individual who has not asked himself why he does this, or why he leaves that undone, is little better than a nonentity in the moral world. If he has no thought about the effect of his act upon himself, upon his neighbour, and the relationship it bears to God, he is asleep—dead; he has not as yet awakened to a sense of responsibility; he is unconscious of the influence of example. All enlightened men know that there is nothing they can do which is indifferent or producing no effect whatever. Every action of the life has an influence in it, either of good or evil. There cannot be such a thing as indifference, motive must be operative. What motive, then, has the religious man in taking his single glass of drink? Is he satisfied that it promotes his physical good, or is it merely from habit and the custom of society? Surely he should know what with him is the moving principle of the act. He cannot but be conscious, in this day of enlightened temperance teaching, that the use of alcoholic drinks is divested of the charm of

physical good—and it rather shows moral weakness and not power to continue the habit and use, because a blind custom and not reason gives liberty to act. If he continues this course without enquiry into his motive for using so potent an enemy to everything good and grand, then it is evident that, however he may close his eyes to the deleterious and pernicious use of these his daily potations, he is by so doing destroying that element of his moral nature in the motive by which his conduct should be regulated, and his actions, if possible, be justified.

Duty has a large sphere of operation. There is duty to God and to our neighbour. We are bound to love, honour, and obey God. That duty is discoverable either in the express commands of God contained in the Scripture, or in the principles therein expressed or applied, and in the law written in a man's conscience. There is a sense of what is right, and just, and good, although the conscience has been obscured by evil habit, and prejudice and sin. The conscience requires education. There is such a thing as a morbid and scrupulous conscience, we can scarcely say living in a maze of ignorance, and yet, perhaps, not living because not properly instructed. Some people make a conscience of obstinacy. You can never, by any possible argument, turn them from the path they have chosen for themselves, and are determined to follow. Reason and duty are alike impotent to make them

diverge a single point from their path. As they began, so they go on, and will go on, to the end of life. Talk to them of duty, they will say their highest duty is to do as they have always done. It would be exceedingly wrong for them to adopt any other course. They like to be consistent and not given to change—that is their boast. Duty to their neighbour, seeking his benefit, what has that to do with them? They can take their single glass, apparently without injury to themselves; indeed by so doing they set an example of sobriety, which shows consistency on their part, and which all men should be able to follow. There can be some men who cannot command themselves; men who are so imbecile that they are easily led into excess; sometimes they have met with such, but they never have dreamt that their example was injurious, or that others attempting to follow them have been shipwrecked. It may have been so, but these weak men should most certainly forswear the glass altogether; should, indeed, become abstainers and never touch drink. They cannot see their duty to deny themselves of that which has become a necessary part of their daily life. They bring no reproach on religion, they walk consistently, why cannot others do the same? It is evident that this class of men—and they are numerous—have never awakened to a true sense of duty to those many perishing, weak brethren, for whom Christ died. The moral sense

of duty then is weakened—duty to their neighbour, and through that neighbour to their God—by their daily use of this small modicum of drink. God may summon them to duty, pressing and imperative, for Christ's cause and the nation's yea, the world's welfare; the highest demands of evangelical religion and patriotism may be involved, but they must slumber under the benumbing influence of the small, but potent, single glass.

All persons who recognise a moral government must admit the responsibility of every moral agent, and if so that every action must be accounted for. True, a right action may be performed from a wrong motive, and a sincere but false motive may influence an action which may be wrong. We are not, however, discussing the subject of casuistry, but rather insist upon the accountability of the doer for every action of the life; and as no action can be performed without a moral influence, there is a tremendous responsibility attached to the actions of the reputed wise and good. Indifference of the effect produced on the observers of man's conduct, especially if the position occupied is one of public instruction, is very reprehensible. No person can really occupy the chair of public instructor and be indifferent to his influence, without meriting condemnation. It is this which makes us all so jealous of the strict moral conduct of all public teachers of religion. Men who occupy prominent positions in the

church are frequently exposed to unjust and uncharitable censure, but even that cruel criticism proves the acknowledged interest which everyone takes in the strict morality and virtuous rectitude of the teacher. Every word and every act of such a person is watched with eager attention, not only by the malignant enemy, but also the kind friend. The use of alcoholic drinks in this age of enlightened temperance, however moderate, cannot be divested of serious influence on the ignorant adult, and also on the unsuspicious youth. He however, who laughs and trifles at what he may call the absurd prejudices of teetotallers, and continues his daily practice of imbibing his customary glass, irrespective of his responsibility and accountability, is doing himself serious injury in the eyes of all observers; and while he weakens his influence for good, is surely quieting, or attempting to quiet, his conscience in vain. In days gone by, such conduct might be winked at—man might not be held accountable for it—but now, when the electric light of teetotal truth is exposing all error with respect to this deleterious poison, and daily furnishing us with examples of its evil tendency in diseased bodies, ruined commerce, domestic infelicity and brutal conduct, he must be doing himself serious injury who can persist in the use of that which works so much mischief before his eyes, and must be making his conscience less and less sensitive, even with a tendency to become so seared that it shall have little or no quickness

to apprehend evil at all. What Nero, the blood-thirsty tyrant of Rome did, is almost a counterpart of what these do daily. He set the city on fire and then fiddled in his pleasure garden during the conflagration. So these are spectators of the vast and horrifying destruction, and yet cannot deny themselves their one glass indulgence to help to stay the progress of the devouring element, engulphing not one person only, not one family only, but communities, cities, and countries in the overwhelming ruin. In vain do you ask them to come up to the help of the righteous; tney are indifferent and unconcerned, and such callous conduct is producing in them an effect most injurious to their conscience, and will make manifest, by and bye, that their professions of philanthropy and religion were not so genuine as they did suppose. The Apostle Paul said he would not eat meat while the world lasted, if it made his brother to offend; but these ignoring their accountability continue the use of that ingredient, evil-producing in multifarious ways, and all the while the world is perishing. They wrong themselves and they wrong God.

Benevolence is a genial stream which enriches the bed through which it flows. It cannot be exerted in acts of benevolence without depositing that which is of more value than gold. The benevolent man is twice blessed—he blesses others and is himself blessed. That benevolence is little worth in which there

is no thread of self-denial. Give to the poor by all means, but if it cost you nothing, if you do it by proxy, what then? What reward can you expect? It is self-denying benevolence which gains the meed of discerning approbation. There is no spectacle more gratifying to heaven and earth than that of devoted labour for the good of souls. It is, indeed, walking in the steps of Him who came to seek and save the lost, and He voluntarily exposed Himself to every suffering of ignominy and reproach, and even death, that He might save the fallen sons of men. No one was so slandered and inhumanly treated as Christ, but He endured all from principle ,of pure, heavenly, and divine benevolence. He who does not copy the great and glorious Redeemer in this particular is injuring himself. If he shuts up his bowels of compassion, when the miserable and wretched are perishing around him; if he can witness the misery of the perishing multitudes, without stretching out a hand to help, but with calmness wrap himself in complacent indifference, then let him not flatter himself that he can be numbered with the benevolent, the kind, the merciful. He benevolent, he a lover of his fellow-men, indeed! When he sees them perishing and remains in stoical indifference! He is injuring that best and noblest part of his nature.

There is nothing which excites our admiration more than heroic conduct. The young man who continued

at the signal gun, firing charge after charge, when the ship was sinking; that perchance some passing barque might hear, which could not, from the dense fog, see the fast settling-down ship, and when others were saved, he sank with her, was an instance of devoted heroism which we cannot but admire. Unhappily, in these fair isles, with our maritime commerce and fisheries, there are too many occasions for such noble examples of heroism to be displayed. Scarcely a winter passes without some instance of such conduct on our coasts, and not infrequently in our immediate neighbourhood. It is a noble virtue, that of heroism. Not the attempt to gain the applause of the many—not the mere wish to have the glitter of a name, but true, heroic self-sacrificing energy, exerted with a motive too pure to be corrupted by the false praise and with a simple-mindedness that no recompense can overshadow. Some, however, strange to say, have not the moral heroism of a child. There were two little boys drowned a short time ago in a pond. It was evident that one was lost in seeking to save the other; but what would you think of a minister saying to his congregation "He was desirous of becoming an abstainer," and so were many of his hearers that he should, "and he began to take milk by small quantities and to diminish in proportion the quantity of beer, and he found that as he progressed taking milk and lessening the beer, that he was becoming physically

stronger." Wonderful discoverer! He should be ranked high in the list of illustrious men, and have a niche in the temple of fame, all to himself. Yet he lacked the moral heroism to delight his hearers by declaring that he would become an abstainer. To my mind he presents a pitiable instance of indecision and mental infirmity. He seems fearful of doing that which he seems to be convinced is right, and in that respect is one of a large company. Some men lack the moral courage to declare on the side of temperance, because, forsooth, there are too many interests to be considered—the step is too hazardous—it may offend some pecuniarily interested, some member of the trade, some prejudiced great man and a good supporter of the church. It would be an antagonism to the customs and fashions of polite society—thank God happily becoming changed by the better custom of teetotalism—it would involve us in some little unpleasantness—it might conflict with those we wish to conciliate—altogether there is a want of gallantry, there is a kind of oscillating from one side to the other, but nothing determined; nothing absolutely fixed upon, and therefore, no firm and decided action. Certainly such a case is not one of pity, but of contempt. Is there nothing to call forth your effort? Nothing to determine on which side you will attach yourself? Are you so benumbed in feeling and so stupid in discernment, that you are as unconscious of the

weeping agony around you, as you are of the decreasing esteem of your best and most valuable friends! You lack the moral heroism to deny yourself of a questionable luxury, for the good of souls and the glory of Christ. If you could but for a moment realise your position, you would at once discover that you are doing yourself real injury, not only in the esteem of others, but also in your own character. No man should take to himself any office involving conflict with the world's sins, and errors, and wickedness, who has not some of the martyr's spirit, and he who says that he pities the errors and commiserates the woes of suffering humanity, and yet will not deny himself the questionable pleasure of a single daily glass of wine or ale, is certainly conscious that he is not worthy of a martyr's crown.

There are other quantities of the moral nature which might come under our consideration. Such, for instance as the principle of justice. I have always thought it a great injustice, that moderate drinking by others should cost teetotallers so much. The moderate drinker by his indulgence in his social glass of poison, is increasing the price of my loaf of bread—he is destroying God's good creature, and doing an injustice to his neighbour. If he were to look at this question in its true bearing upon the community to whom a cheap loaf is a great boon, he would probably esteem himself as one who was not acting with strict

justice towards his fellow citizens, and, would be, therefore, lowered in his own estimation.

And so, likewise, we might enquire how can he have any true sympathy with the poor fallen drunkard who ruins himself and disgraces society, when to rescue that man possessing a soul like himself, and not improbably many estimable qualities of mind, even superior, it may be, to his own, yet will not make a single effort; will not help to put temptation beyond the reach of the poor victim; will not remove the stumbling block out of the way. I have known some religious (?) men purposely put the temptation before the trembling victim—surely if such come to the scrutiny of a strict and impartial self-examination, with conscience as the admonisher, they will have more humbling views of themselves, and be convinced that after all their self-laudations they have not much real love for, or sympathy with, the thousands, perhaps some of them members of their own family who have fallen low, low, low, through the intoxicating cup. The sympathy of such must lose its touch of tenderness—must become indurated, until careless and indifferent to the wailing of the suffering millions—sympathy ceases to operate and conscience to admonish. Men and brethren, let it not be so with us. Let every impulse of enlightened humanity, every throb of sympathising love, every particle of everything that is good or noble, or benevolent within us, let

all be called into requisition, and with unflinching ardour, inspired with those principles of action, such as Christ's constraining love, let us wage an unceasing war against strong drink. The victory will, and must come. Those who now take part in this conflict, for moral right, for the weal of our country, for the salvation of men and for the honour of God, may have much to endure, many a struggle to make; but with truth, and the God of truth and righteousness on our part, who can doubt the issue? The time will come, perhaps not in our day, but still it will come, when pure religion and her handmaiden, pure temperance shall walk in company. God speed the time.

Let us endeavour to realise our individual responsibility in this great social, political, and religious question. If, by this paper, any are stirred to increased diligence, or any awakened to duty and obligation, no one will rejoice more than the writer.

[A paper read before the Newcastle-on-Tyne Temperance Society by the Rev. T. W. P. Taylder.]

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## DRUNKENNESS HEREDITARY.

The Rev. Dr. Thomas Guthrie said "Many people are born with a propensity to this vice. They suck it in their mother's milk; for it is a well ascertained fact that other things are hereditary besides cancer and insanity. This vice presents some of the characters

of a physical disease; and the drunken parent transmits to his children a proneness to his fatal indulgence. Besides the foul atmosphere which many of them breathe, the hard labour by which many of them earn their bread, produce a prostration which seeks in so called stimulants something to rally the system, nor will be debarred from their use by any prospect of danger or experience of a corresponding reaction. With our cultivated minds, our improved tastes, our books, our recreations, our domestic comforts, we have no adequate idea of the temptations to which the poor are exposed, and from which it is the truest kindness to protect them. They are cold, and the glass is warmth. They are hungry, and drink is food. They are miserable, and there is laughter in the flowing cup. They are sunk in their own esteem, and the bowl or bottle surrounds the drunkard with a bright-coloured halo of self-respect—so long as the fumes are in his brain, he feels himself a man. "They drink to forget their poverty, and remember their misery no more."

## CHAPTER XIV.

### ALCOHOL AND DIGESTION.

Our bodies have been compared to fires, which, giving off heat, undergoing change by combustion, need continual replenishment. For as the different voluntary and involuntary movements occur, tissues are wasted and must be replaced by the flesh-forming and other matters present in the blood. These are furnished to the blood by the digestive system from the food we eat, in a specially prepared form.

The preparation just referred to is termed Digestion, which the food must undergo before entering the blood.

These following are the processes thereof. Food, after being chewed, or masticated in the mouth, where it is mixed with saliva, passes, after being duly softened and moistened, down the Gullet, into the Stomach. In the Stomach, a large muscular bag in the centre of the body, whose inner surface is studded with peptic glands, which supply a fluid called Gastric Juice, the partly-prepared food is moved backwards and forwards, churned, and thoroughly mixed with

gastric juice, till it is turned into a liquid paste called chyme.

Then it is allowed to escape through the pylorus or gatekeeper, into the larger intestine, where it is further acted upon by the bile from the gall bladder, and the pancreatic juice from the pancreas or sweet-bread.

Then as chyle, the now digested food is absorbed by the lymphatic glands of the larger intestine, to be emptied into the blood vessels, where it forms part of the blood, and is thus distributed for the nourishment of all parts of the body. It may be here observed that the starch (contained in bread, potatoes, etc.), is partly changed in the mouth by the saliva; albumen (in lean meat, beef, eggs, etc.), is changed by the gastric juice in the stomach, whilst fats are changed in the larger intestine by the bile and pancreatic juice. This latter has power to digest all foods, and thus to ensure perfect digestion.

When it is remembered that the nourishment of the whole body is dependent on the Digestive System, the necessity of its faithful performances will be at once evident.

Here, as in other parts of the system, the presence of alcohol is a source of danger. It deadens the nerves of taste. It is only necessary to refer to the heterogeneous character of the foods taken by the heavy drinker to substantiate this. Alcohol hardens food

and thus hinders digestion. Sugar, meat, bread, preserved in alcohol will remain undissolved for years. The specimens of animals and fishes in bottles in our museums are preserved in it. While in the processes of digestion, food should be softened, Alcohol making it hard, renders it indigestible. It also weakens the gastric juice by precipitating the pepsine, which is a most indispensable and important part of it. It also inflames and injures the glands of the stomach.—By C. W. C., Onward Temperance Leaflet.

## SIR WILLIAM GULL ON DRINKING.

The following statements are taken from the evidence given by Sir William Gull before the Select Committee of the House of Lords on Intemperance.

Instead of flying to alcohol, as many people do, when they are exhausted, they might very well drink water; or they might very well take food, and would be very much better without the alcohol.

Of all the diluents or solvents for the nutritious parts of food there is nothing like water.

If I am fatigued with over-work personally, my food is very simple; I eat the raisins instead of taking the wine. I have had very large experience in that practice for thirty years, and I have recommended it to my personal friends.

Drinking leads to the degeneration of tissues; it spoils the health and it spoils the intellect.

All alcohol, and all things of an alcoholic nature, injure the nervous tissues, pro tempore, if not altogether. You may quicken the operations, but you do not improve them.

There is a good deal of injury done to health by the habitual use of wines and alcohol in its various shapes, even in so-called moderate quantities.

A large number of people in society are dying day by day poisoned by alcohol, but not supposed to be poisoned by it.

People are injured by drink without being drunkards. There is a point short of drunkenness in which a man may injure his constitution considerably by means of alcohol.

A man may drink day by day, and almost kill himself with drink, and even his near friends not know it.

I hardly know any more potent cause of disease than alcohol. There is disease of the liver, which is of very common occurrence, and then from disease of the liver we get disordered conditions of the blood, and consequent upon that we get diseased kidneys, we get a diseased nervous system, we get gout, and we get a diseased heart.

The error prevalent is that alcohol cures the disease, whereas the disease runs its physiological course, irrespective of alcohol.

There is a great feeling in society that strong wine and strong stimulants make strength. A large number of people have fallen into that error, and fall into the error every day.

## A JOHNSONIAN TEMPERANCE STUDY.

There were brave men before Agamemnon, and there were total abstainers before Father Matthew or Dr. Guthrie or Sir Wilfrid Lawson. Everybody has read Boswell's "Life of Dr. Johnson;" though we have not all read it so often as the Master of Balliol. Writing to Lady Airlie, Dr. Jowett said that he had just finished Boswell for the fiftieth time. I suppose the enthusiastic Johnsonian meant her ladyship to understand by the hyperbole that he had been reading Boswell again, and that the great English classic was always in his hands. Dr. Johnson was one of the greatest of Englishmen, and total abstainers ought to be proud of him, as all lovers of literature are, for Dr. Johnson was a total abstainer at a time when everything was against him in that noble character. It was a time of moderatism in the Church, as we are wont to say in Scotland, and both the philosophy and the morality of the land took their low tone from the low tone of the pulpit. Then, again, if any man might have plied the excuse of a heavy sluggish body as a reason for indulging in stimulating drink, it was surely

Dr. Johnson; but with all that against him, Dr. Johnson took his stand against both the cravings of his own appetite and the universal usages of society, and stood to his judgment and his conscience, like the great and good man he was. "Ultimus Romanorum!" exclaimed Carlyle over his old hero.

Dr. Johnson's total abstinence began with a very severe illness he had, and having got such a lesson, he learned it and obeyed it, till nothing could be said or done to him to move him one hair's-breadth from his life of conscientious duty and self-denial. Again and again, when hard pressed by his convivial friends to break through his resolution, he went back, with a look and an accent of overawing solemnity, to the divine warning he had got. Many were the baitings Dr. Johnson had to endure from such friends of his as Sir Joshua Reynolds; but few ever came out of an encounter with the doctor without getting as good as they gave. One of the many debates between the great painter and the great author was wound up on the author's part with this home-thrust, "This, Sir Joshua, is one of the disadvantages of wine, that it makes a man mistake words for thoughts;" and again, "Few people have intellectual resources sufficient to forego the pleasures of wine."

Boswell describes with zest Johnson's immense delight in meeting an old fellow-collegian named Edwards, whom he had not seen for fifty years. The

meeting is memorable for the shout with which Johnson wound up their talk together. "Ah, sir," sighed Edwards, with his grey suit of clothes, and his wig of many curls, "Ah, sir, we are old men now." "Don't let us discourage one another," was the doctor's growl in reply, and so on through one of the most delightful conversations, till Edwards came round to what he had begun with, "I am an old man now, doctor; I am sixty-five." "Sir," shouted Johnson, "I shall be 68 next birthday. Come away, sir, drink water, and put in for a hundred." Dr. Johnson did not put in for a hundred; but he did far better. He published the "Lives of the Poets" after he was 72. "Written, I hope, in such a manner as may tend to the promotion of piety." The "Lives of the Poets" is an intellectual masterpiece. It is a standing triumph as to what a resolute student and a total abstainer can do at an age when most other men fade and die. That great book stands at the head of English criticism. The "Lives of the Poets," says one of the greatest poets of the day, "contains the ripe utterances of a great and original man." The more we study Dr. Johnson the higher will be our esteem for the power of his mind, the width of his interests, the largeness of his knowledge, the freshness, fearlessness, and strength of his judgments. The higher, too, will be our esteem of his character. "I shall be 68 next birthday! Drink water with me, sir, and put in for a hundred."

The "Journey to the Western Islands," in its own way, is as true a masterpiece as the "Lives" is in pure literature. Dr. Johnson's fine character, as revealed so unconsciously in that remarkable book, greatly attracts every reader of a patriotic and literary mind. Dr. Johnson's unsatiable thirst for more and more knowledge of human life; his courage in enduring labours and privations in search of such knowledge; his habit of observation and his habit of searching every experience and providence down to the bottom; his piety; his pure morals; and, again, his fidelity to his total abstinence principles, even at the table of hospitable lairds, and among the rains and mists of Mull, all endear Dr. Johnson to the Scottish and Christian patriot. "I am sure you would not carry it too far" said Lady M'Leod, urging whiskey at her table in Dunvegan Castle. "No, madam, but it would soon carry me too far!" And after that ever memorable tour in the Highlands and Islands of Scotland, Dr. Johnson returned home to London with a clear head and a clean conscience to carry on and complete his great services to literature, to public morals, and to Christian character. Let our young men read such books as Boswell and "Johnson's Six Chief Lives," so delightfully edited by Matthew Arnold, and they will not only be in the best company as far as literature is concerned, but in the best company as far as a noble, virtuous Christian character is concerned. And,

moreover, they will be fortified and encouraged in their Christian resolution as far as total abstinence from intoxicating drink is concerned by the far-shining example of Samuel Johnson. (Rev. Alex. Whyte, D.D.)

## DRINK AND UNEMPLOYMENT.

Poverty is the greatest and most widespread evil with which the social reformer has to deal. Standing on its very edge are millions whose wages are so small as to barely find them their daily bread. Within its ranks are the unemployed and the partially unemployed. The vast number included in these classes have no money to spend upon useful articles, a demand for which would help to keep useful industries alive; and notwithstanding the present prosperity of these industries numbers of our poor and very poor appear to be as large as ever.

It is said there is one bridge by which a large portion (though not all) may pass over from this colony of want and idleness into a brighter and happier state, where employment will be plentiful and wages better, viz., the Bridge of Temperance. Let us see how far this appears to be true.

No one can deny that alcohol is a waster. The drink trade has a gigantic capital, makes very large profits, and has an extremely small wages fund, therefore, money spent in it is, from the workers' standpoint, absolutely wasted.

The year's turnover of a large brewer is twenty times the amount of his yearly wages account, whilst the ordinary manufacturer will pay his wage-earners a year's turnover in three and a half to four years. A Scotch whisky firm, making an average profit of £120,000 yearly, pays £600 a week in wages, but ten times that amount, viz., £6,000 weekly would be paid in wages to make such a profit in most of the manufacturing industries of the kingdom.

Consider these facts, and then recollect that "A wise man works and earns wages, and spends his wages so that he may work again." How do we spend our wages? An average of ten years shows an expenditure of £180,000,000 per annum upon this "waster," or about £20 per family. Each family which spends this money finds one week's work yearly at 25s. per week for one man, but if the same sum were spent in useful articles such as clothing and furniture, it would find four and a half weeks' work. A moderate estimate places £100,000,000 out of the £180,000,000 as the expenditure of the working classes in America and Germany, £50,000,000 would be saved from the drink and be transferred to useful branches of industry, finding full employment for at least two millions extra people, and thus give occupation to all capable of working, and remove depression and consequent idleness from many of our industries.

How does this affect the individual? If every head of a family which is now numbered amongst the moderate drinkers will, when he reads this, commence total abstinence in his home, he will find his savings will enable him to add necessaries and comforts to that home, and at the same time give an average day's work to a brother instead of the two hours work which his drink expenditure now provides. He will add to his own powers of production, and will add one fifth to the average length of life to his children if they follow his example. If he prefers to save the amount (and he can save if he can spend in drink), the shilling per day which the drink now costs, he will stand in no need of an old-age pension, as in thirty years he can provide a handsome one for himself.

It is, therefore, evident that labour needs protection against our own native habits, and that, whether the monopolist and capitalist are enemies of labour or not, it is certain that its greatest foe is alcohol. Therefore, men and brothers, drive it from your home and from your country. (Sir George White, M.P.)

## SAVE THE CHILDREN.

Parents, do you wish your children to grow up healthy? then never give them the first glass of strong drink. It makes men so strong that they roll about the streets. Samson, the strongest man, never tasted it.

**WHITE COPPICE GROUP**

Mrs. Eccles addressing a group of Boys at White Coppice.

That eminent physician, Sir Henry Thompson, declares that moderate drinking causes many of the diseases of the present day.

Dr. Richardson says, "The large majority of those who drink alcohol in any of its disguises are injured by it. As a cause of disease it gives origin to large populations of afflicted persons, many of whom suffer even to death without even suspecting from what they suffer, and unsuspected." If you desire health and long life for your children, bring them up to drink water.

If you wish your children to be wealthy, if you do not wish them to swallow lands, houses, and furniture, in drinking, to fill the Government exchequer at the expense of their own, never give them the first glass. If you do not want them to puff away their money in smoke, teach them not to light the first pipe. If you do not desire them to throw away a fortune at the race-course or at the gambling table, teach them never to make the first bet, or to play the first game at cards. Who likes to employ a youth who drinks? or what employer would give a situation of trust to a gambler?

If you wish your children to be wise, never give them the first glass of strong drink. Did you ever know it make a foolish man wise? Perhaps you have known it make a wise man foolish. It fills our lunatic asylums and gaols—but not with wise men. Was it

not the wisest of men who said "Whosoever is deceived thereby is not wise." Is it wise to run the slightest risk of the loss of so precious a thing as the soul?

## CHAPTER XV.

## OPINIONS OF EMINENT MEN ON ALCOHOL AND DRINKING.

In his advocacy of total abstinence from alcohol in all its varied forms, Mr. Eccles has found able and valuable supporters in many of the most eminent doctors, professors, and ministers of religion, and the following excerpts are given in order to further emphasise the great need, even in these enlightened days, of renewed efforts to remove from our midst the world's greatest curse.

ARCHBISHOP OF YORK—"Where then are we to look for the proper authority to decide whether there shall be public houses or not? I give you the answer which is in accordance with all modern legislation and with the feelings of the people in every part of the empire: I give you the answer that the people want to control it themselves."

CARDINAL MANNING "I think that to take a popular local vote on this subject is the most reasonable of all things, for who knows the needs, and the wants, and the evils, and the miseries of

their own locality, as well as the people who live in it? At all events, I would not say force public-houses upon any population till you know whether they wish for them or not. That, at least, is reasonable, but you never ask us. What I claim is, that if a rich man has, by right of property, the power to put away this pestilence from his door, the poor man shall have, by power of law, the right to do the same."

"The moment in which intoxicating drink darkens the reason, blinds the conscience, and sets the heart and passion on fire and makes the will weak, there is no sin that may not be committed, no commandment of God that may not be broken, no depth of degradation into which one may not fall."

RIGHT HON. W. E. GLADSTONE—"A Government should so legislate as to make it easy to do right and difficult to do wrong"—(Speech at Buckley.) "Certainly I shall not think it compatible with my duty to oppose any such plan as the Permissive Bill, on fiscal grounds. I should myself urge that fiscal grounds whether they be important or not must necessarily be secondary to that question . . . . . It ought to be decided on entirely social and moral grounds."—(Address to the Alliance Deputation, 1860.)

"It is true, as has been said, that greater calamities are inflicted on mankind by intemperance than by the three great historical scourges: War, Pestilence and Famine."

RIGHT. HON. JOHN BRIGHT, M.P.—"I believe myself honestly, that there is no mode of touching this question except by giving in some shape, some control to the people, who are affected by these public houses. I think they are set up in many places upon no principle whatever, and where there is no kind of necessity for them, and that they afford a means of temptation very grievous, and that they bring about a state of things in their immediate neighbourhood which tends greatly to depreciate the property by which they are surrounded; and, therefore, they are a great evil morally to those who come within the range of their influence, and at the same time greatly injurious to those who have property in the neighbourhood. That being so, it becomes a question how it is to be remedied."—(January 13th, 1870).

"It would be a great blessing if the manufacture, sale, and use of drinks which intoxicate were abolished."

RICHARD COBDEN—"Every day's experience tends more and more to confirm me in my opinion that the Temperance cause lies at the foundation of all social and political reform."

PROFESSOR HUXLEY—"Since I have walked through your great town of Liverpool I have seen fully as many savages, as degraded savages, as in Australia—nay worse. I declare it has been shocking to me, walking through your streets, to see the unwashed and unkempt brutalised people, side by side with the greatest ease and luxury. . . Talk of political questions? . . The man who can see, I think will observe that in these times there lies beneath all these questions the greatest question whether that profligate misery which dogs the footsteps of modern civilisation should be allowed to exist. . . . . I say I believe it is the great political question of the future. If you could only see the right way of doing it, I could see no nobler work than to go with you in that object."

NORMAN KERR, M.D., F.L.S.—"As a food beer is a fraud. You will get as much nourishment from a 4lb. loaf of good bread as would cost you £30 in the form of beer and involve you drinking 540 gallons of fluid. Beer cannot quench your thirst. Water, or oatmeal and water, or some other innocent drink can; but the more beer you drink the thirstier you will be. Alcohol is very thirsty, and drinks up all the water it can, so if you drink any alcoholic liquor you will only increase your thirst. Beer cannot warm you, though it makes you feel hot. In cold weather it steals your life's heat from

you, while mocking you by making you feel warmer. In hot weather, while it robs you of part of your life's heat, without a proper supply of which you cannot live healthily, it makes you feel uncomfortably hot by carrying off the stolen heat through the skin."

JUSTICE HAWKINS—"Every day I live, I come more firmly to the conclusion that the root of all crime is drink. I believe that nine-tenths of the crime in this country, and certainly of the County of Durham, is engendered within the public-houses."

"THE TIMES" "Strong drink produces more idleness, crime, disease and misery than all other causes put together."

"DAILY TELEGRAPH"—"The entire (Drink) Trade is a covenant with Sin and Death."

SIR WILLIAM GULL—" I know who cannot safely take stimulants, viz: the brain-worker"; and Dr. Common Sense teaches every thoughtful individual, who desires to use his mind and intellect to the best advantage, that abstinence from all stimulants keeps the brain clear and vigorous."

CATO—"It is a hard and difficult task to undertake to dispute with men's stomachs, which have no ears."

CARLYLE—"No man oppresseth thee, O free and independent franchiser! But does not this stupid pewter pot oppress thee? No son of Adam can bid thee come or go; but this absurd pot of Heavy Wet—this can, and does! Thou art the thrall, not of Cedric the Saxon, but of thy own brutal appetites, and this soured dish of liquor. And thou pratest of thy liberty? thou entire block-head!"

DR. ADAM CLARKE—"Strong drink is not only the Devil's way to man but man's way to the Devil."

SOLOMON—"Wine (yayin) is a mocker, strong drink is raging, and he that is deceived thereby is not wise."

THE APOSTLE PAUL—"It is good not to drink wine (oinos) nor to do anything whereby thy brother stumbleth, or is offended, or is made weak."

SHAKESPEARE—"Cassio: To be now a sensible man, by-and-bye a fool, and presently a beast! O, strange! Every inordinate cup is unblessed and the ingredient is a devil." It has been truly said that the very badge of humanity is self-control. No one who is devoid of it can pretend to stand on the platform of average manhood. Man is

obviously the animal who has the liberty of self-destruction. He can poison his body; he can poison his soul. If he is not a law unto himself, if he cannot be sovereign over his appetites, passions and inclinations, he descends in the order of creation. Proverbs XXIII, v. 34, refers to the loss of self-control to which the use of intoxicants often leads.

## DR. BOWEN, OF PRESTON, ON THE ACTION OF ALCOHOL

He said they had had too much round-about teaching as to the action of alcohol on the human body. Some people considered it a food, and he was often asked if they had not better take a little as nourishment. He was, therefore, compelled many times to deliver a short temperance address, and show that it cannot nourish. A chemist can compound all the ingredients of milk or wheat, and although similar in other respects, they cannot nourish. Nothing can nourish unless it be organic matter—animal or vegetable. Alcohol is not such, but is obtained by distillation or fermentation, which is the decomposition of sugar, and nothing in a state of decomposition should ever enter the body. Experience has proved, further, that alcohol stupefies seven times as much as it stimulates. Some doctors would give a patient brandy, and say the dose must

be repeated every two hours, which was often taken as the time for a given quantity of alcohol to stimulate, after which time it would stupefy the nerves for seven times as long as it had stimulated, and each successive dose would act in a similar way. Alcohol was often prescribed as a stimulant in cases of low fever, or similar cases, but it was a great fallacy and ought not to be so given. He then related the injury done to the nerves by its being taken. As a stimulant it was a dangerous one, and the only cases where it might be of any service would be for immediate use and not to be repeated. Another instance,—brandy was sometimes ordered for cases of inflammation, say inflammation of the lungs, and if alcohol was taken it would play havoc, as it stupefies the body and the nerves which regulate the heart, thereby causing the heart to work too fast, and to send too much blood in the already overcharged blood-vessels. He (Dr. Bowen) made this easier to understand by comparing the nerves to the governing balls of an engine,—to the balls being removed and the engine running away. Instead of reducing the inflammation it increased it by bursting the small vessels in the lungs, therefore, it was senseless to give alcohol as a medicine. He gave these illustrations and facts for the benefit of temperance workers, and said he knew their greatest obstacles were the doctors and their advice, but

he encouraged the advocates of total abstinence to persevere, and assured them that the doctors were becoming aware of the true action of alcohol. Many were of the old school which used to believe alcohol necessary, but this fallacy had exploded. He concluded with an earnest appeal for help from all. The foe was crafty and powerful, and required all the combined efforts of law, divinity, and medicine to grapple with it.

## THE BISHOP OF MANCHESTER AND TEMPERANCE.

Sir T. C. Horsfall, writing to the "Manchester Guardian" on the Bishop of Manchester's attitude with regard to the Licensing Bill then before Parliament, said:—"In the year 1881, in a letter to the "Manchester City News," I urged that the teaching of the Churches must continue to be as ineffective and as demoralising as it was then until they recognised it as their duty to try to ensure that we shall live under the conditions most favourable to our health of body, mind, and soul. As examples of the things to which all Churches ought to attend, I mentioned: 'To see that our towns are provided with all things necessary for the health of their inhabitants, many of whom are too ignorant to know what is necessary for their health—with wholesome

houses, pure air and water, places of innocent recreation, and places where Nature's beauty may be seen, which of all things on earth most strongly inclines the heart and mind to believe that there is a loving Ruler of the Universe; to see that railway directors do not kill scores and maim hundreds of their servants annually to save their companies the expense of supplying couplings which can be put into and out of gear from the side of the carriages; to see that India does not raise a great part of her revenue by forcing China to buy her opium; to organise charity.' I was in correspondence with Ruskin at the time, and sent him a copy of my letter. In reply Ruskin wrote: 'I never read any piece of political or religious teaching with pleasure and concurrence so unqualified as the fifth letter of the symposium which I have read (had read to me, not missing a word) this morning. It gives me more hope than I have felt for thirty years."

"In 1902 I made the words which I have just quoted and the letter to which they refer the text for a paper which I read to the Manchester Ruskin Society. That paper gave as great offence to a well-known Unitarian minister as my recent speech has given to Canon Gorton and Canon Swinburne. In October, 1904, I read a paper on 'the best way of bringing the influence of the Church to bear upon

social questions' at the Manchester Diocesan Conference. In the paper I insisted on its being the duty of the Churches to see that, inter alia, temptations to bet and drink are reduced as much as possible, that dwellings and their environment shall be wholesome, that every child shall be made familiar with the beauty of the world, so that he may feel that the earth is still the Lord's and the fullness thereof. I will quote one sentence for the sake of the Bishop's comment upon it: 'I wish that some explanation could be given to children of the strange fact that, while the language in which Christ has made it our duty to supply the needs of the needy is at least as clear as that in which the Eucharist was instituted, and attaches a terrible penalty to the Eucharist a condition of membership, but has not made the supplying of the needs of the needy.' The Bishop reproved me for writing that sentence, as the Church of England has provided that an offertory shall form part of the Communion service.

"In using words which do not now seem to me to have been well chosen to express my belief, that it is a great calamity to the Church of England, and the whole community, and I must add for Dr. Knox, that the bishopric of Manchester is held by a man who opposed the Licensing Bill, and has made no serious effort to remove or lessen the causes of

drunkenness and of physical, mental, and moral disease, I was certainly expressing, not the feeling of a moment, but one of my oldest and strongest convictions."

## GOUGH'S MEMORIAL.

"I can desire nothing better for this great country than that a barrier high as Heaven should be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden the heart against God and His truth." These words, written by the great orator himself, have been added to Gough's memorial monument at his request.

## ALCOHOL AND ENDURANCE.

Adam Ayles was a sailor on one of Queen Victoria's warships, more than thirty years ago. Before he went to sea he promised his mother that he would never drink strong drink, and that pledge he kept faithfully. In 1875, an expedition was sent by the British Government to endeavour to find the North Pole. Captain Nares was the commander. The Royal Navy men willing to go were asked to volunteer, and many did. Before being accepted they were carefully examined by doctors, as it was desired

that only those who could stand severe cold without injury should go. One of the tests was to line the men on the ship's decks and order them to stand barefooted on blocks of ice. As they stood the surgeon walked up and down, and if he saw anyone shivering and shaking or making any sign of discomfort, he said, "Step down, my lad, you won't do," and other words to that effect. Adam Ayles, the teetotaler was among them. When the ships got into the Arctic regions it was found that the abstainers kept quite free from scurvy and other sickness, and did the heaviest work. Sledge parties were sent out, and Adam Ayles was attached to one of these. His party went nearer to the North Pole than any others. When the officer commanding thought it unsafe to go further, Adam Ayles obtained permission to go on alone. He placed the Union Jack nearer to the North Pole than any flag had been before, and along with it he left a Good Templar emblem to show that the man who had reached furthest north was not only a Britisher, but a teetotaler. He was away from the ship 110 days, and enjoyed excellent health, while others suffered from scurvy and frost-bite. London "Punch," the greatest humorous paper, recorded his name and fame in the following lines:—

"A health to gallant Adam Ayles,
Who o'er the topers still prevails;
From scurvy free, and Arctic gales,
And all through drinking Adam's ales."

In 1893 Dr. Nansen, the famous Norwegian explorer, started on his Farthest North Expedition. He had been in the Arctic regions before, and knew what was best in regard to drink. He took no alcohol to drink, but took some to burn in spirit lamps for boiling kettles. This is the only way alcohol makes warmth. The expedition stayed in the Polar regions nearly three years, and reached a point nearer to the Pole than had ever before been attained. Dr. Nansen and a man named Dr. Johansen, were away from the ship by themselves for 15 months. Every member of the expedition returned home safely. They had all enjoyed good health, notwithstanding the intense cold.

In Australia we are naturally more interested in expeditions to the South Polar regions than to the North. The expedition commanded by Sir E. H. Shackleton, which went Farthest South, had the same experience in regard to alcohol as the Northern expeditions. Professor David, who was one of the explorers, said, in the Sydney Town Hall: –"On one occasion they celebrated one of the party's birthday with a little wine, but they found their resistance to cold dropped, so they shunned alcohol altogether in every way." When their resistance to cold dropped they saw that that was 'a drop too much!' "

Mr. F. Cavill, the far-famed side-stroke swimmer sought with the aid of stimulants to swim the Eng-

*L. Shawcross* *Photo, Blackburn*

**THE RT. HON. BARON MARCHAMLEY.**

**(Late George Whiteley, M.P., Principal Liberal Whip)**

**Nephew of Mr. A. E. Eccles.**

lish Channel, and failed. Captain Webb succeeded in accomplishing so heavy a task without drink.

Mr. Angus Cameron, who has twice carried off the Queen's prize at Wimbledon, in competition with all England is a total abstainer from Drink and Tobacco.

Dr. Carpenter says:—"We talk of purifying the atmosphere by sanitary reforms, but so long as we habitually take Alcohol into our blood, so long do we prevent our bodies from being cleansed and sweetened by the process which an all-wise Creator has provided for that express purpose."

The natural heat of the body is 98 degrees. After a glass or two of spirits have been taken, if a thermometer is placed in the mouth, a fall of two degrees will be registered. The sensation of warmth is produced by a greater circulation of warm blood to the surface of the body, but this is only a temporary and artificial feeling.

Instead of a glass of spirits fortifying against cold it produces cold by evaporating the spirit through the skin.

## MADNESS.

Madness is a word used to convey various meanings; but in all cases it is intended, by those who use it, to imply some word or act that may be said to be contrary to reason, or, what is sometimes called very

philosophically, common sense. If a man is seen rushing across a railway track immediately in front of an approaching train, the bystanders, after the first involuntary shriek, exclaim, as with one voice, "What madness!" Such an expression may be thought inapplicable; yet it is very correct. Reason and common sense would have told the man that he was needlessly risking his life; but he acted contrary to reason and common sense, and therefore he was for the moment really and truly mad.

Of all the ills that mankind is heir to, diseases of the mind are undoubtedly the most deplorable. That attribute of man—a mind or soul capable of thought and reflection, by which all his actions and words are governed—is the one quality which places him pre-eminently above the brute creation; but when the mind becomes deranged, the man sinks down to, if not below the brute creation. All brutes possess some instinct of self-preservation which teaches them not to inflict injury upon themselves; but mental afflictions in man sometimes produce such morbid conditions that the victims will inflict upon their bodies serious injury, or even destroy their lives.

The causes of insanity are in some cases very obscure, but there is one cause which is responsible for a very large proportion of these terrible afflictions. The authority for this assertion is the late Earl of

Shaftesbury, who said "I speak of my own knowledge and experience; for having acted as a commissioner of lunacy for 20 years, and having acted as chairman of the commission during 16 years, and having had, therefore, the whole of the business under my personal observation and care; and having made enquiries into the matter,—the result is, that fully six-tenths of all the cases of insanity to be found in these realms, arise from no other cause than from the habits of intemperance in which the people have indulged." More reliable evidence on this subject could not be obtained, nor could more conclusive evidence be conceived. Are you one of those who, by partaking of alcoholic liquors, are encouraging the spread of insanity? If so, you are hereby implored to pause and think. You may say that you indulge very "moderately." All drunkards and dipsomaniacs once indulged very moderately. If you take any drink, you are indulging in that which fills not only our asylums, but also our prisons, our workhouses, and our ragged schools. If you indulge moderately, you not only injure yourself in health, wealth, and reputation, but you are helping to give permanence to those customs which cause nearly all the misery and degradation by which we are surrounded. The use of alcoholic beverages is attended with evil, and nothing but evil. A declaration to

this effect has been signed by upwards of 2,000 medical men. And yet people are so infatuated that they will persist in indulging in those vile concoctions of man, which sacrifice health, waste time and money (over £100,000,000 every year), cause individual depravity and national degradation, and ruin scores of thousands, both in body and soul, for time and for eternity.

A remedy has been suggested for these evils, and it is a very simple one. It is abstinence from all intoxicating drinks. It is not only simple, but it is very practicable, and never failing in its success, Millions of people, of all nations and all classes, have tried it with success; and not one who has fairly tried it, but will cordially recommend others to adopt it. Will you try it? You cannot be a loser by the experiment. Try it, and you will be healthier, happier, and safer; and better fitted to fulfil your duty, both to God and man.—(Shipley Leaflet.)

## HIDDEN DANGERS.

The danger of taking alcohol in times of sickness

Danger in dealing with grocers and others who sell wines and spirits.

Danger in so-called non-intoxicating beverages.

Home made wines are a delusion.

Sacramental wine, if fermented, is a danger.

Medicated lozenges, of various kinds are a danger.

There is danger in using intoxicants in cooking.

In the facility for obtaining cigarettes.

In Gambling.

In misguided hospitality.

In public-houses open on Sunday.

In temptation to invest capital in companies which depend for their profit on the sale of intoxicants.

The above are the heads of a paper read by the late Mrs. Eccles at Grand Lodge Session, Lancaster.

## TEMPERANCE.

"He who knows what is good and chooses it, who knows what is bad and avoids it, is learned and temperate."—Socrates.

"Temperance is a habit by which we abstain from all things that tend to our destruction. Intemperance is the contrary vice. As for the common opinion that virtue consisteth in mediocrity and vice in extremes, I see no ground for it."

In gifts it is not the sum that maketh liberality, but the reason for the gift, and so it is in all other virtues and vices."—Hobbin, De Corpore Politico, 1640.

## WHY SIGN THE PLEDGE?

1. Because it is a safe step to take from a danger which besets us on every side.

2. Because abstinence from strong drink is good for your health, your character, your purse, and for those around you.

3. Because "Drink" is a highway to disgrace. Thousands die from it every year—about one thousand a week.

4. Drunkenness is one of the greatest evils our country suffers from. We should all seek to lessen it. This is the best way of doing so.

5. Because as all drunkards were first moderate drinkers, you should abstain to avoid any risk.

6. Because the highest medical authorities on this subject, have declared that even a moderate indulgence is injurious to health, and that abstainers live longer and are less liable to disease.

7. Because, by a very trifling self-denial, which soon becomes no sacrifice—but a pleasure and advantage—thousands are every year saved from temporal and spiritual ruin.

8. Because you should endeavour to do all the good you can as a christian and a philanthropist; and the opportunity is now given you to do something, and not only to think or talk about it.

## WHY I DO NOT SIGN THE PLEDGE.

1. Because I do not see why I need sign for my own good, or for the sake of others.

2. Because although I do wish to be on the safe side. I do not feel that I am in any great danger.

3. Because my health is so delicate that I must daily take alcohol, medicinally, to try to improve it.

4. Because, though I do wish to help on a good cause, I feel I have so little influence.

5. Because I am afraid of being laughed at as a teetotaller.

When I think over my poor excuses, and weigh them against the reasons for signing the pledge, I am obliged to change my mind, and, God helping me, I will sign—and try and keep it.

## WATER IS BEST.

Dr. Sangrado was right, after all, not to speak of Pindar and other water enthusiasts. Modern science at all events, is on their side in the person of Dr. Lauder Brunton, who, when a patient's liver is seriously out of order, always begins by asking, "How much water do you drink?" Almost invariably with sufferers of this class the answer is, I hardly touch water. I am not a thirsty person;" forgetting if they only knew it, that water is "the universal solvent," and is useful not merely to flush drains, but to perform a similar function to the cells of which our organs are composed. Dr. Brunton acknowledges

the healthful effects of a sojourn at Hombourg, Carlsbad, Baden, Harrogate, or Strathpeffer; but what strikes him most at those places is the fact that people who at home never touch water except so far as it enters into the composition of tea, coffee, or wine, are to be seen drinking tumbler after tumbler of what is after all nothing but water with a little common salt and minute traces of other things in it. They might do the same at home, but then, as Dr. Brunton says, if you were to tell a fashionable lady to get up at six o'clock in the morning and walk round Grosvenor Square with a tumbler of hot water in her hand taking a sip at it at every three steps, then to buy at a confectioner's a penny roll and eat this without butter for her breakfast, with a small cup of coffee and nothing more, she would laugh in your face. Worse than that, she would "probably apply to someone else for advice."

Many there be who oft have recourse to wine when I think they have more need to run to water.—Plutarch.

Some of the most powerful among the navvies have been teetotalers.—Mr. Brassey, M.P.

It is through the medium of the water contained in the animal body that all its vital functions are carried on. No other liquid than water can act as the solvent for the various articles of food which are taken into the stomach.—Dr. Carpenter.

## THE WATER-DRINKER.

By Edward Johnson.

Oh! water for me! Bright water for me!
And wine for the tremulous debauchee!
It cooleth the brow, it cooleth the brain,
It maketh the faint one strong again;
It comes o'r the sense like a breeze from the sea,
All freshness, like infant purity.
Oh! water, bright water for me, for me!
Give wine, give wine to the debauchee!
Fill to the brim! Fill, fill to the brim!
Let the flowing crystal kiss the rim!
For my hand is steady, my eye is true,
For I, like the flowers, drink nought but dew.
Oh! water, bright water a mine of wealth,
And the ores it yielded are vigour and health.
So water, pure water for me, for me!
And wine for the tremulous debauchee!
Fill again to the brim! again to the brim!
For water strengtheneth life and limb!
To the days of the aged it added length,
To the might of the strong it addeth strength.
It freshens the heart, it brightens the sight,
'Tis like quaffing a goblet of morning light.
So, water! I will drink nought but thee,
Thou parent of health and energy!
When o'er the hills, like a gladsome bride,
Morning walks forth in her beauty's pride,

And, leading a band of laughing hours,
Brushes the dew from the nodding flowers:
Oh! cheerily then my voice is heard,
Mingling with that of the soaring bird,
Who flingeth abroad his matins loud,
As he freshens his wing in the cold grey cloud.
But when evening has quitted her sheltering yew,
Drowsily flying and weaving anew
Her dusky meshes o'er land and sea—
How gently, O sleep! fall thy poppies on me;
For I drink water, pure, cold and bright,
And my dreams are of heaven the livelong night;
So, hurrah! for thee, water! hurrah, hurrah!
Thou art silver and gold, thou art riband and star;
Hurrah! for bright water! hurrah, hurrah!

The above was recited by the late Mr. Samuel Fothergill at a meeting in the Friends' Meeting House, Bishop Auckland, about the year 1835, in company with his father, Dr. John Fothergill, who came out on the Temperance side when the agitation began in 1832—who addressed the meeting.

## DISTINGUISHED PHYSICIANS.

The bedside of the celebrated French physician, Dumontin, a few hours before he died, was surrounded by the most eminent physicians of Paris, who affected to think that his death would be an irreparable loss to the profession. "Gentlemen," said

Dumontin, "You are in error; I shall leave behind me three distinguished physicians." Being pressed to name them, as each expected to be included in the trio, he answered, water, exercise and diet.

Professor Huxley says, "To still the craving of hunger and thirst, to restore the weight of the body to its former amount, to make it continue giving out heat, water, and carbonic acid gas at the same rate for an indefinite period, it is absolutely necessary that the body should be supplied with three things, and three things only—1st, fresh air; 2nd, pure water; 3rd, good food."

## THE SKIN.

Good people all, have a care of your skin,
Both that without and that within;
To the first give plenty of water and soap,
To the last proper food and water, we hope.

There's a skin without, and a skin within,
A covering skin and a lining skin;
But the skin within is the skin without,
Doubled inwards and carried throughout.

The palate, the nostrils, the windpipe, the throat
Are all of them lined with this inner coat,
Which through every part is made to extend,
Lungs, liver, and bowels, from end to end.

The outside skin is a marvellous plan
For excluding the dregs of the flesh of man,

While the inner extracts from the food and the air,
What is needed the waste of the flesh to repair.

Beer or brandy, whisky or gin,
Is apt to disorder the skin within;
While if dirty or dry, the skin without,
Refuses to let the sweat come out.

But always be very particular where,
You get your water, your food, and your air,
For if these be tainted or rendered impure,
It will have its effect on the blood, be sure.

But of all things the most I would have you beware
Of breathing the poison of once breathed air;
When in bed, whether out or at home you may be,
Always open the windows and let it go free.

With clothing and exercise keep yourself warm,
And change your clothes quickly if caught in a storm
For a cold caught by chilling the outside skin
Flies at once to the delicate lining within;

Never sit by the fire when your clothes are wet,
Lest by drying them thus you a fever may get,
For to vapourise garments when wet to the skin,
Abstracts vital heat, and a chill may begin.

You who thus kindly take care of your skin,
And attend to its wants without and within,
Need of fevers nor cholera have any fears,
And your skin may last you a hundred years.

## A LESSON ON SMOKING.

Tobacco smoking, says Mr. J. Livesey, is one of the most unhealthy practices that can be followed. It is also very expensive, occasions a loss of time, and the usual accompaniment to drinking and the public house. If you see one more squalid looking than another, you find a pipe or cigar stuck between his teeth. The saliva which is excited and spit on the ground or on the alehouse floor, is nature's provision for assisting digestion; and the loss of this is the loss of so much of the means of good health. Smoking is promotive to idleness, for its sedative properties upon the nerves lead to inaction. Nothing is more disgusting than to see a man with a pipe stuck in his mouth. The smoker not only taxes his pocket but attempts to paralyse his energies for labour. What exhibitions now meet us in the streets? Old smokers with black, nasty pipes in their mouths, and thousands of young recruits, sapping their youthful vigour, so young as fourteen or fifteen! I grieve every time I meet a tobacco slave, at this exhibition of the want of common sense. The sickening effect of this narcotic to the young hand is sufficient to convince him that he is warring with nature. This disgraceful practice has obtained such an ascendency that even in Temperance Hotels those who want to breathe a pure air are obliged to retire. At funerals, pipes and tobacco, as well as the ale jug, are frequently provided

as requisites of mourning for the dead; in fact, smoking is the pretext for idleness, and sauce for drinking. Men bellow against taxation, and yet rob their families to gratify a vicious appetite for tobacco and drink!

To every man of common sense I say, abstain from tobacco; to every young man who regards his health, his character, and his future prospects in life, I would say, as soon handle a snake as a tobacco pipe. To every philanthropist, every patriot, and every Christian, I say, shame on so nasty, so revolting and so expensive a practice

## TO BOYS AND YOUNG MEN.

From 14 to about 21 years of age is considered the most dangerous period of life, as to the formation of character. At this age your judgments are but slightly matured, and your feelings strong and vigorous. Parental control is now relaxed, and you are easily persuaded and led away by your companions, either for good or for evil. See how soon thoughtless boys acquire the habit of swearing from hearing others; and their oaths and wicked language, as they pass in groups down the street, are really shocking. See how soon they learn that ridiculous, expensive, unhealthy, and demoralising practice of smoking. See how easily they fall into the practice of gaming and tossing even on Sundays. See, above all, how easily

they are tempted into the jerry-shops and public-houses, and learn to drink intoxicating liquor. It is here they witness everything that is bad—it is here they get the first lessons of drunkenness; and it is here many of them get ruined for life.

Youths and young men! I wish to give you a word of advice, which may be a great blessing to you as long as you live. When you pass jerry-shops and public houses, you generally see men, and sometimes women, intoxicated. You generally see that such are doing badly in the world, and despised by all decent people. In every street, and almost in every house, you find victims to strong drink. Poverty and misery are the consequence; and the children that belong to such parents are ragged, neglected, uneducated, and often led by bad example to their own ruin. Shun bad company! Never be seen where intoxicating liquor is sold. If you mean to do well and prosper through life, be teetotal, and choose teetotalers of good character for your companions. You see what terrible havoc drink is making in families, and in society at large; and much of this is owing to persons commencing to drink when young. What a happiness it will be to yourselves and your friends if this little paper should lead you to resolve never to taste intoxicating drinks; and if you have tasted, to abandon them before they get the mastery over you, as they have over many others. Make a strong resolution,

and stick to it, you will find that abstinence from drink will be one of your best friends through life.

## THE TOBACCO-SCOURGE.

A scourge it is, says Dr. D. W. C. Huntington, D.D., of Madras, and it is everywhere in shameless profusion. Old men, sallow and meatless, consuming the last ounce of their vitality in smoking and chewing tobacco; labourers going to and from their work, with pipes or cigars in their mouths; idlers and loungers cursing rich men and corporations and consuming more for cigars than would be required to furnish them bread; mere boys, dissipating with pipes, cigarettes, and stumps of cigars, their faces flushed with tobacco intoxication, or pallid from tobacco exhaustion; every other man you meet is puffing or chewing this baneful commodity. Stores, depots and railroad cars are filled with its sickening odour. The very air of the streets in our cities and villages is loaded with the stench. It is too bad! It is outrageous. Civilisation and religion protest against it. Tobacco-mongers, we pray you consider:

1. Not one of you can give one good reason for using it. The old pretences, that chewing was good for a "watery stomach," that smoking would prevent colic, and that snuffing would cure sore eyes, are too stupid to be mentioned, but they are just as good as any modern excuses. No one defends its use who is

not in the practice himself. Very few of these claim any better reason than the difficulty of getting rid of the habit. Once freed from its chains, they would condemn it as heartily as any others. Even our pseudo temperance men who think they can find a table-spoon full of nourishment in a barrel of beer, do not claim that tobacco is either food or drink. There is no good reason for its use.

2. It injures the health. It is a poison. Its essential oil causes death more quickly than most other poisons. Experiments have been made in which dogs, rabbits, frogs, and pigeons have been killed by doses of one or two drops, in from two to five minutes' time. This oil is taken in greater or less quantity into the system of every tobacco user. Pipes are sometimes made with a view to obviate this danger but they are not much used by the average smoker. He prefers his old black pipe or his cigar, in the use of which he gets more tobacco oil upon his nerves. The experience of beginners in the tobacco habit shows its injurious character. They can well remember the nausea, the faintness, the tremor. Spasms, and even death, have been known to result from the first attempt at tobacco-using. Equally significant are the experiences of those who, after becoming habituated to its use, make an effort to abandon it. They will soon forget the languor, the mental inactivity, the irritability of temper, the nervous restlessness, the loss

of appetite, and the unutterable craving for their accustomed narcotic. These experiences tell with a force beyond any mere theory that tobacco poisons those who use it. Physicians are accustomed to name dyspepsia, apoplexy, cancerous ulcers of the lips and tongue, blindness, and heart disease, as among the diseases caused by the use of tobacco. A distinguished physician, who made an extended tour of the hospitals of this country and Europe, states that the most stubborn cases of delirium tremens which he had ever witnessed were the result of using tobacco. Dr. Alcott declares, that its use renders ordinary diseases difficult to cure. Said another physician to a patient long used to a cigar: "If I can get the tobacco out of you I can cure your stomach and your head." Germany, alarmed at the number of her sallow and stupid men, has forbidden the use of tobacco to boys under fourteen years of age. Thousands die every year in our own land from this destructive habit, and the mock Indian at the door of the tobacco shop points significantly to the oldest tobacco-using race, now without national energy and nearly extinct. The wooden Indian thus becomes a useful object lesson.

Some men will say that it does not harm them. It does harm them. Were they once free from the habit, they could see it. The most fatal diseases are contracted slowly and often unconsciously. The sensations of the tobacco-user are no sure criterion of the

effects of his habit upon his system. He may not know how thoroughly he is poisoned until his nerves give out, and his whole system breaks down.

3. It involves a waste which cannot be well afforded. There is a waste of time, for it takes time to smoke. Time is required in the morning to steam up to the point of business activity, tobacco having been dispensed with during the night. It involves a waste of money. The young man who smokes his three five-cent cigars a day thinks himself very temperate, and yet he spends at this moderate rate fifty-four dollars seventy-five cents every year. He needs a library. He needs, as an important part of his education to give often to the needy. Can he afford to throw away a dollar a week on a hurtful indulgence? Few smokers keep down to this small sum. Several have told the writer that they spend from fifty cents to one dollar and fifty cents per day. Can they afford to spend more for tobacco than for bread and clothes?

4. There is an inconvenience in tobacco-using which should deter sensible men from it. I appeal to the men themselves. You cannot apply yourselves to business, to study, or even to enjoy society, for any considerable time at once, without a chance at your quid or your pipe. Is it not inconvenient to be compelled to shy away from your friends, perhaps from your own parlors, in order to secure a chance to chew or smoke? You do not always find a convenient place

to spit, and spit you must or die. Some of you may cast off all shame and use a sitting-room carpet, a hall mat, a wood-box, or a pew in a church as a spittoon. Others of you will not descend to that degree of nastiness, and hence you often suffer great inconvenience. Now and then you have no convenient place in which to breathe. You have not had an opportunity of spicing your breath, or you did not spice it enough, and so you are compelled to breathe tobacco fumes into the faces of your friends, until their facial muscles writhe and their noses instinctively turn away from you. And then you are inconvenienced by unavoidable mistakes. In throwing off your jets of venomous saliva, you propel a spoonful or two upon your moustache, or you bespatter your linen, or you discharge a quantity into the wind and it is blown against ladies' dresses, or the clothes and faces of other passers-by. Such inconvenience should work reform.

5. There is great selfishness in tobacco-using. It is selfishness to puff tobacco smoke into the faces of those who do not use it just because you love to smoke. There are many persons who do not count it a luxury to breathe tobacco smoke any way, much less after it has been drawn through the throats and nasal passages and over rotten teeth. It is selfishness in you to pre-occupy a seat in a passenger car with your satchel, then go off into the smoking car, stay there till every thread in your garments is saturated with

the scent of tobacco, and then return to fill the whole car for half a day with the execrable odour. If tobacco is such a luxury that you cannot dispense with it, it is selfish in you not to get your wife and daughters to use it too. If your pipe rests you, will it not equally rest your tired wife? If tobacco is good for Uncle John, is it not good also for Aunt Hannah? If you work with a pipe in your mouth, prevail upon her who kneads the dough to do the same. Young men who smoke, and are looking about for wives, ought to insist upon finding a woman who is sufficiently accomplished to know how to handle a cigarette, and to amuse her nose with liberal pinches of "titillating dust." If tobacco is good, you are certainly selfish if you do not do your best to get your whole family into its use.

6. Tobacco-using leads to other forms of intemperance. It leads into the company which drinks. The boy who begins to use tobacco goes away from home to do it, and he goes where smoking is tolerated. It creates a thirst which suggests drink. It compels a dependence upon a stimulated condition, and thus suggests other stimulants. It subjects the will to appetite, and thus opens the door to any and all forms of intemperance. Appetites are wont to go in droves. Like the furies, "marry one and the whole family will move into your house."

7. Tobacco-using is not consistent with the profession of Christ's religion. If men use tobacco and at the same time endeavour to keep it secret, are they not living a life of pretence? Is a life of consecration consistent with enslavement to appetite? Are not Christians who use tobacco compelled to tamper with their deepest and holiest convictions? Is the use of tobacco consistent with the self-denial required in the teachings of Christ? Can any Christian ask God's blessing upon his use of tobacco? Tobacco does harass many Christian consciences. Could it be abandoned without suffering, it would be given up by thousands at once. Ought they not to consent to suffer what they must to be rid of it? Tobacco keeps hundreds of young men from repentance; it keeps boys from schools, and it is destroying not a few of them in body and mind.

Every minister of Christ should be clean of this abomination, and should use his ministry to discourage it in others. Teachers should instruct children of the evil nature and tendencies of this habit. Physicians should teach their patients what they know to be true concerning it, and should practice it as well. God hasten the time when the tobacco-scourge shall be removed from his Church!

## CHAPTER XVI.

## TOBACCO HEREDITY.

Mr. James Pyper, M.A., Principal of Belfast Mercantile College, speaking on the above subject, says that the truth of the heredity law, "visiting the iniquities of the fathers upon the children up to the third and fourth generation of them that hate Me (Exodus XX., 5), is strikingly illustrated by the use of tobacco.

Infant mortality is one of the most serious problems confronting Statesmen, Sanitary Inspectors' Associations, and City Corporations at the present time in the United Kingdom, and smoking parents are undoubtedly among the chief causes.

Would the important testimony of H. A. Diepierris, M.D., who has made infant mortality in France a special study for many years, not throw a light on this puzzling problem in the British Isles? This eminent French authority says: "Tobacco smoking is the true cause of the great mortality of children in France. Their vigour was faded at the sources of life by the errors of fathers using tobacco. The mortality has been for more than a quarter of a century, the great plague of France. Statistics on the average show that

half the children born into France die in their first year. Before the invasion of tobacco, death took twenty years to form a similar void. In the large cities, Paris, Lyons, and Marseilles, where the consumption of tobacco is infinitely more widespread than in the country, the mortality of the new-born is never less than 70 per cent. in the first year."

It is sad to see strong men, physically and intellectually, so fascinated by tobacco smoking that they will, at all costs, degrade and enslave themselves by this childish and unnatural practice. But it is surely sadder still to see men, by this sinful habit, bringing stunted bodies, enfeebled minds, and often early death, upon their offspring. There is a great outcry these days the world over, and rightly so, for legal enactments to prevent the young from injuring themselves by tobacco. But what about obtaining laws to protect children, who cannot protect themselves, from the serious injury that is done to them by their fathers, who seem to prefer their own selfish indulgence to their offspring's welfare and even life itself?

Dr. Pidduck writes: "In no instance is the sin of the father more strikingly visited upon his children than the sin of tobacco smoking. The enervation, the hypochondriasis, the hysteria, the insanity, the dwarfish deformities, the consumption, the suffering lives, and early deaths of children of inveterate smokers,

bear ample testimony to the feebleness and unsoundness of the constitution transmitted by this pernicious habit."

Dr. Cleland, in his treatise on the properties, chemical and medical, of tobacco, says: "If there is any one act of criminality which nature stamps with special abhorrence, and punishes with more terrible and relentless severity than all others, it is that of the parent, who, by marring his own organisation and violating his own functions, bequeaths immediate physical decreptitude and moral degradation, for the inheritance of his children."

Dr. Hall, of America, no mean authority, says: "The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are semi-narcotised by it, must transmit to his children elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being at the expense of the intellectual and moral nature."

Dr. Lazier mentions "the case of a young lady whose constitution was completely shattered by the smoking habits of her father." The sin of this breach of physical law on the part of the smoking father is sure to find him out, either in his own person or in his descendants, sooner or later.

Dr. Brodies says: "This is a sin which afflicts the third and fourth generation."

The Rev. J. B. Dunn., of Boston, tells of a leading physician of one of the largest American cities, who, speaking of those who had indulged in the use of tobacco for years with seeming impunity, adds: "But I have never known habitual tobacco-users whose children, born after they had long used it did not have deranged nervous systems, and sometimes evidently weak minds. Shattered nervous systems for generations to come may be the result of this indulgence."

Dr. Kellogg says: "There is no vice or habit to which men are addicted the results of which are more transmitted to posterity than are those of tobacco-using. A vigorous man may use tobacco all his life, and be able to convince himself all the time that he is receiving no injury; but the children of that man, who ought to inherit from him, a vigorous constitution and high health, are instead robbed of their rightful patrimony and enter life with a weakly vital organism, with a system predisposed to disease and destined to premature decay. The sons of an inveterate tobacco-user are never so robust as their father; and the grandchildren, in case the children are tobacco-users, are certain to be nervous, weakly, sickly creatures. This fact we have verified in so large a number of cases that we make the statement fully prepared to maintain it by undisputable facts." These are weighty words coming from such a man, and ought to settle the question once for all, as to whether or not parents who

feel any responsibility for the welfare of their offspring should smoke. Dr. Kellogg is the director of the famous Sanatorium of Battle-Creek, Michigan, one of the largest in the world, whose inmates number from 1,000 to 1,500 people, and is assisted in his beneficent work by about thirty doctors. No living man, probably, has a larger experience of the tobacco evil, nor is competent to speak with higher authority on the subject than Dr. Kellogg.

One of the worst features of tobacco heredity is that parents transmit to their offspring the smoking appetite itself, and thus perpetuate the evil.

Dr. Cowan says: "This accursed (tobacco) appetite may be entailed by the parent upon the child." Thank God for non-smoking mothers. By their abstinence from this degrading vice they have, up to the present, been the semi-saviours of a large portion of the human race. It will be a sad day for Western nations when the women learn to smoke, which they undoubtedly are beginning to do, and that to a far more serious extent than many are aware of. A lady told me recently that a cycling party of ladies stopped for refreshment at the hotel, in Switzerland, where she was staying, and that after tea, every lady in the company, without exception, lighted her cigar, and seemed to enjoy her smoke. In a recent issue of the "Beacon Light," Mr. Lonsdale Barraclough tells us, in one of his interesting letters, that "Mrs. Leigh Hunt Wallace

did well the other day in denouncing the growing craze for smoking amongst women. Her remarks have led to it being discovered that 'dainty little cigars' had a large sale; that one West End tobacconist had about 100 regular customers on his books, exclusive of purchasers over the counter, many being titled ladies and leaders of society; and that as many as 300 cigars and nearly 1,000 cigarettes have been sold to one lady in a month. This should stir up Christian women to join our crusade and let their testimony and influence be utilised against the degrading habit." But why should women not smoke as well as men? We defy any father to give a valid reason why his wife and daughter should not smoke. If smoking is so very soothing, surely the weaker sex, especially the care-worn mother, with her unending work and often worry, needs it more than the working man. If mothers smoke as well as fathers the results to the race will be disastrous. In nothing, probably are medical men, who have made tobacco a special study, more agreed than in this.

Dr. L. G. Alexander, of Kentucky, in a late article in the Philadelphia "Medical and Surgical Reporter," says: "From observation I have found that the children and parents addicted to the use of tobacco are more likely to have nervous diseases than others born of parents who do not use it; and if both parents use it, we are almost certain to find the offspring of a nervous temperament, and especially liable to nerve

derangement. It is from this class that drunkards are mostly recruited. Growing up with weak nerve development, any physical or mental exertion brings on the disease now so common, neurasthenia."

Sir. B. W. Richardson, M.D., says: "If a community of youths of both sexes, whose progenitors were finely formed and powerful, were to be trained to the early practice of smoking, and if marriages were to be confined to the smokers, an apparently new, and physically inferior race of men and women would be bred. If it were a fact that all young men and women were to smoke, and continued the habit until they became fathers and mothers, their offspring would be so stunted and little as to be thoroughly incapable of carrying out the duties required by our generation."

It is true that in some eastern nations both parents smoke, and yet those nations have not been exterminated. The reason is to be found in the fact that the people marry in early life before the injurious effects are fully developed, and, therefore, the evil to the offspring is prevented. It is different in Western countries, where smoking commences early and marriage is contracted late in life, in which case the evil falls with full force upon the offspring.

Dr. Rush, a very distinguished physician of Philadelphia, says: "Who can see groups of children, six or eight years of age smoking cigars without anticipating such a depreciation of our posterity in health

and character, as can scarcely be contemplated at this distance without pain and horror?"

The blight brought upon children by smoking is incalculable, if a tithe of what medical men tell us be true. They are handing down a generation of weaklings, physically, mentally, and morally, shattered specimens of humanity, of which it might truly be said, "better they had never been born."

If smoking parents, in view of the facts, are not the murderers of their offspring, we do not know what murder means. Many such are doubtless not aware of the responsibility and guilt they incur, but ignorance does not alter the facts.

An American clergyman addresses smoking parents in the following solemn words: "Parents! the voice of God speaks to you. 'Whatsoever a man soweth, that shall he also reap.' If you use tobacco, or other narcotic poison, and transmit to your children an inherited taste for it, look to see the seed you have planted grow and bear fruit to the unutterable sorrow to yourselves and eternal ruin to your children and your children's children, at the judgment day, and have them point the accusing finger at you, as the cause of their ruin."

## IS SMOKING INJURIOUS?

## LETTER FROM MR. SOLLY, F.R.S., TO THE EDITOR OF THE "LANCET."

Sir,—In the course of my practice I have met many individuals who, like myself, have abandoned smoking

because they thought it did not agree with them; many have done so at my suggestion.

I have never found one who does not assert most positively, that he has been better in health since, and that his intellectual activity has been increased.

No one will dispute that the "Lancet" has done much to relieve suffering humanity, but never in my opinion, has either the surgical instrument, or the periodical, done so much good, as the present devotion of its pages to this most important question upon which the happiness or misery of thousands depends.

So strongly do I feel its importance that I believe if the habit of smoking in England advances as it has done in the last ten of twelve years, that the English character will lose that combination of energy and solidity which has hitherto distinguished it and that England will sink in the scale of nations.

The more I think of the tobacco question, the more it haunts me. I feel that I cannot do justice to its importance, but I am anxious to add something to my last communication.

The profession have no idea of the ignorance of the public of the nature of tobacco. Even intelligent, well educated men stare in astonishment when you tell them that tobacco is one of the strongest poisons we possess.

Now is this right?

Has the medical profession done its duty?

Ought we not as a body to have told the public, that of all our poisons, it is the most insidious, uncertain, and in full doses, the most deadly?

What a blessing it would have been to mankind, if all men had shrunk from this plague of the brain as did the first Napoleon.

One inhalation was enough: in disgust, he exclaimed, "Oh, the swine! my stomach turns. It is a habit only fit to amuse sluggards."

I have been asked to produce facts in proof of the deleterious effects of tobacco. No man likes to be held up as a victim of tobacco smoke, though I could name many whose health has been decidedly injured by it. An old dresser of mine at the Hospital—who was an amiable, attentive pupil, but never very efficient—smoked a good deal when he was in the Hospital, but after he left he was smoking nearly all day long. His debility was now so great, that he was obliged to have a glass of bitter beer in the morning before he could rise. He was not addicted to drinking, and in that sense he was not intemperate.

The whole of his ailments were produced by tobacco smoking. He could not attend to his profession, he gave up his practice and was sent to Brighton for a change of air. Improving slowly there he was at last sent out to New Zealand, and if he has left tobacco behind him, he will land a new man, if not, his fate is sealed. I know a valued servant in a family where I

attend whose memory was failing him, his face getting yellow, and his hand shaking, so that those who did not know him attributed his condition to drinking. He abandoned smoking and in two years was an altered man.

## ANTI-SMOKING CHART.

Smoking is burning.

Burning requires air.

We cannot live without air.

Tobacco (freed from its many poisonous ingredients, tar, oils, gum and colouring matter) leaves woody fibre.

Woody fibre contains carbon.

Woody fibre, on being slowly burnt, not only deprives the air of its life-supporting oxygen, leaving nitrogen, a suffocating gas, but in so doing produces two gases called carbon monoxide and carbon dioxide.

The deadly after-damp from colliery explosions contains these gases.

Carbon monoxide is a deadly blood poison, and carbon dioxide is suffocating and also poisonous.

All three gases suffocate or poison mice in a few moments.

If tobacco were woody fibre only, its smoking would cause poisonous and suffocating gases to enter the mouth and come in contact with the throat and perhaps the lungs.

But in Tobacco there are many inherent poisons not produced as a result of its oxidation, and these distil from the tobacco in smoking and may easily enter the mouth, and thus into the stomach and lungs, polluting the blood stream.

The inherent poisons of tobacco are:—

1. Tobacco juice—a dark brown, evil-smelling fluid the swallowing of which has often been attended by fatal results.

2. Nicotine—A dose of $\frac{1}{4}$ drop kills a rabbit; $\frac{1}{2}$ drop to 2 drops kills a dog; and 5 drops kills an average adult. The nicotine from three cigarettes taken in one dose will kill an average man not accustomed to tobacco.

3. Nicotinine, Nicoteine, Nicotelline, Nicotianine—substances like nicotine.

4. Pyridene, Picoline, Lutidine, Collidine—substances produced by the decomposing of tobacco. These produce excitement from irritation of the nerve centres, and the last two paralysis. Death results from gradual failing of the respiratory movements.

## CHAPTER XVII.

## HYGIENE.

The following is taken from an article by Dr. T. H. Meikle, of the Hydro, Crieff, Perthshire :—

"An error not uncommon is that in hydropathy cold water is exclusively employed, whereas in most cases warm or tepid water is quite frequently used especially for the first few days. It is only the cold water cure when the case requires it. Another form of this misapprehension is that the water cure is a routine system, through which all patients must pass in the same fashion—a kind of inexorable ordeal of packing, plunging, splashing and douching, to which all are subjected alike. Nothing could be more incorrect. The treatment differs according to the peculiarities of each case, and is susceptible of endless modification. A knowledge of this fact should set at rest the fears which are sometimes expressed by the invalid or his friends, that he has not sufficient strength for the water-cure, and that possibly he might try it with advantage if he were stronger. It ought to be known that some modification of the water treatment can be applied to invalids, though in a very weak state of

health. Another somewhat prevalent misapprehension is that the water treatment can only be pursued with advantage during the summer months, patients under the influence of this idea frequently delaying for months, to the serious detriment of their health. It is the experience of all hydropathic practitioners that the treatment is quite as efficacious in winter as in summer, and can be safely carried out in the case of the weakest during the most severe weather—due care being always exercised to vary it according to the atmospheric changes.

The water-cure is not a charm. Hydropathy is not magic. It is not one of the vaunted specifics that promise to cure deep-seated diseases in a few days or weeks. It follows the sure, the safe and the deliberate way of throwing out disease by renewing and strengthening the constitution. Its changes are the result of a gradual amelioration of symptoms and the growing vigour of the system.

Cures of long-standing complaints are sometimes accomplished in a very brief period, inveterate diseases yielding to a few weeks treatment. It is also true that in complaints of recent origin hydropathy generally acts with greater rapidity, and it is undoubted that in the majority of even long-standing complaints the patient is conscious from the beginning of an improvement in the general feeling of health. He is soothed,

enjoys better sleep and appetite, and is altogether more buoyant and active.

It is necessary to refer also to a mistake of an opposite description. The water-cure is regarded by not a few as an agent of so little power that it can be pursued in an indiscriminate way, and almost to any extent. The water-treatment is undoubtedly possessed of great power, and, injudiciously applied, is capable of producing great and lasting harm. It should never be practised to any extent without the advice of some properly qualified and experienced person.

## BATHS AND GENERAL DIRECTIONS GIVEN TO PATIENTS AT HYDROS.

Before a bath, the head should be wetted. Patients should assist the attendant in rubbing themselves after a cold bath. While in a sitz bath, friction with the wet hand up the right side of the abdomen and down the left side ought to be practised; after using the sitz bath and warm foot bath, dip the feet in cold water before drying. The heavy douche or shower bath should not be allowed to fall on the head, upper part of the spine, chest, or abdomen. Patients should not divest themselves of any clothing until their bath is quite ready, as the body should be quite warm up to the time of taking a bath. Total immersion of the

body in water is injurious to many people, and all people with head trouble are much better in vapour or lamp baths than in Turkish baths, which makes the brain very hot. The time devoted to reading or writing ought to be very limited; and all discussion of, or reference to, irritating or controversial topics avoided. As much time as possible ought to be spent in the open air. Much benefit will be experienced from taking a reasonable amount of exercise daily, and whatever tends to promote genial and cheerful tone of mind. Exercise should be taken with the regularity of meals, and with like frequency, but never so much as to cause fatigue. Rest for a quarter of an hour before and after each meal is desirable. Care should be taken to eat slowly and masticate well. Drink little or nothing at meals. Never eat to fully satisfy. Patients suffering from indigestion ought to confine themselves to simple articles of diet, and avoid pepper, mustard, pickles, vinegar, pastry, pork and veal. Three meals a day are enough for persons who can eat a proper meal. 400 years ago, before tea came into England, supper was the last meal of the day. When tea came, people drank a cup of tea in the afternoon (afternoon tea), but they very soon began to eat to it as well, and yet called the meal "Tea," hence the bulk of mankind are injuring themselves by taking one meal more a day than is good for them. Taking food within two or three hours of bed-time is especially to be avoided,

except by very delicate persons who cannot eat a square meal. Abstinence from all kinds of alcoholic liquors ("stimulants" so called), from tobacco, confectionery, sugar, jam and marmalade, is essential to health. Three-fourths of the establishments calling themselves Hydropathics, are only so in name, and many persons have lost their health by undergoing treatment in those places, instead of going to genuine Hydropathic institutions. It is always desirable to consult some experienced Hydropathist as to which establishment they should go to.

## CHAPTER XVIII.

## THE EVILS OF DANCING AND SKATING RINKS.

It is often claimed that the Bible mentions with approval that good men danced in Bible times. But it is a fact that the dancing mentioned approvingly in the Bible, was performed by the sexes separately as a religious act; but the association of the sexes is the chief attraction of the ball room without which they would soon cease. The Bible gives no record of social dancing for amusement, except that of the "vain fellows" devoid of shame; of the irreligious families described by Job, which produced increased piety and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist. Men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous. Dancing was performed usually in the day time, in the open air, in highways, fields or groves.

Experience and observation demonstrate that the whole spirit and tendency of dancing is worldly. As the taste for dancing comes in the love of God and of prayer go out. In harmony with this fact, a dancing

church member lightly esteems his own religion, and the world deems it contemptible. Pious and consistent people, in all denominations zealously oppose dancing. Our Saviour, the apostles, and early Christians did not dance. Even the Mohammedan religion forbids dancing within the harem. We have never heard of a convicted sinner sending for a dancing professor of religion to enquire of him the way of salvation; nor of a dying Christian for such a person to administer comfort to him.

Dancing is not done in the name of the Lord. Paul says do all things in the name of the Lord. Dancing is revelling, and Paul says they who do such things shall not inherit the kingdom of God. It is heathenism. The less of civilisation a nation has, the more dancing. It leads to violation of the laws of health, great loss of sleep and too much exercise. It creates or fosters a love for the fatal cup. It creates jealousy between man and wife—between lover and lover.

The tendency of dancing is lascivously immoral. Particularly are the "round dances" calculated to stimulate impure passions. The "Police Gazette" once remarked: "Strange that young ladies will allow gentlemen to assume positions, and take liberties in a public dance, that they would not allow in their parlors." When a paper of that kind begins to preach moral decency, it is time for Christian people to take the hint. The dance is substantially a system of means

contrived—with more than human ingenuity—to excite the instincts of sexuality. Though subtle and disguised at first, in its sequel it is most bestial and degrading. It is a usage that tantalizes an animal appetite, as insatiable as hunger, and more cruel than revenge. Gail Hamilton said: "The thing in its very nature is unclean and cannot be washed. The very pose of the parties suggests impurity." If we should attempt to describe the positions assumed and the movements also, true modesty would be shocked. What then must be the effect upon susceptible natures of those who come into such physical contact? A clergyman said: "When the round dance is indulged in for half an hour, there is accomplished—in susceptible natures—all that lust could desire except an overt act of crime. Many a pure girl has been taken in the embrace of a lecherous villain, and swung in the dance until her moral energies have been relaxed, after which she has surrendered her person, virtue, and happiness to her destroyer." Thus, lust is the dominant passion—the presiding genius of the ball room. The staying power of many from virtue's path, and their subsequent downfall, is directly traceable to the dance. The New York Chief of Police says: "Three-fourths of all the prostitutes in this city attribute their downfall to dancing." What a fearful comment on the harmlessness of this so-called innocent amusement? A reformed prostitute said: "Contrary to the wishes of my mother I went to

a dance with a young man. But for that dance I might have been as pure as a little child. Dancing is not fit for innocent girls." A recent writer said: "The dancing hall is the nursery of the divorce court and the training ship of prostitution, and the graduating school of infamy." The evils of the dance are not confined to the unmarried alone. It is said to be an undeniable fact, that in what is known as fashionable society, the largest percentage of divorce cases is caused by the dance. The Westminster Catechism rightly classes lascivious dancing and stage plays as sins against the seventh commandment.

Finally: Dancing quenches the Holy Spirit; stifles conviction; dissipates the mind; corrupts the heart; hardens the conscience; violates the Bible rule of modesty and economy in dress, and exposes to powerful temptations. No one would like to meet death in a ball room. Wide is the gate, and broad is the road that leadeth to destruction, and many there be who go in thereat.

Closely connected with dancing is the roller skating rink—another of the abominations of the land. Of this most pernicious institution the "Earnest Christian" says: "Its influence is demoralising and degrading. It is the insidious enemy of Christianity and good morals. It is leading its votaries to barbarism and perdition. Here all pay the admission fee—the virtuous maiden

and the abandoned libertine, the drunkard, the gambler, and the church member—meet together on terms of social equality, and slide, and joke, and laugh, and bet with each other in the most unrestricted manner.

"Vice is a monster of such hideous mien,
That to be hated needs but to be seen;
But seen too oft familiar with her face,
We first endure, then pity, then embrace."

The skating rink is managed only for one object—to make money, hence resort is had to everything that a perverse ingenuity can suggest to draw a crowd. In Wilkesbarre, in a rink chiefly owned and controlled by a prominent member of a large, popular church, they had, one night, a pig race. Pig and man ran, and slid, and slipped to the delight of the intelligent audience, composed of all sorts and kinds, from bar-tenders to choir singers, from beautiful girls to abandoned women. At another time they had a prize of twenty dollars for a twenty-four hours' race. Nine boys entered. As the strength of the four who held out was failing, whiskey was given to them freely. The ball of the great toe of one of the skaters burst open and the blood ran freely. Some were doubtless disabled for life. Betting went on briskly among the applauding spectators. As one of the results of a six days' contest in New York, one or two have already died. Many a family has already been broken up by flirtations begun in the skating rink between the young

wife and the practiced seducer, who comes here to seek his victims. These barbarous exhibitions should be suppressed by law. Men should not be permitted to line their pockets at the expense of the life blood of others."

Mrs. H. L. Hastings says: "I have heard from the lips of three physicians the statement that a large proportion of the girls from twelve to sixteen years old, who attend these rinks have, as a result, blasted lives before them. Many a heart-broken mother would give all she ever possessed could she place her sons and daughters where they were before they attended the rink. People may call skating rinks places of innocent amusement, and perhaps they might be made so, but they are not. I consider them, next to intemperance, the greatest curse of our land to the young. I was at a home for the fallen the other day, and the matron told me that the skating rinks were the greatest curse to the city and to the young, and that the majority of young girls under her charge, were girls who were once pure and good, but had been allowed to attend the rinks, and now see their folly when it is too late."

The Chief of Police of Coney Island, N. Y., Captain McKane, says: "My private books will substantiate the fact that nine out of ten of the girls between the ages of fourteen and sixteen arrested by my officers late at night during the past summer, have, upon private questioning by me, dated their fall from the time

when they commenced to frequent the skating rinks This is no exaggeration. From the stories told by these young girls in my private office, I realise the danger that surrounds the young female in such resorts."—Rev. A. Sims.

## CHAPTER XIX.

## RELIGIOUS OPINIONS.

The Bible, the Bible, blest volume of Truth,
How sweetly it smiles o'er the season of youth;
It speaks of the Saviour, it tells of His love,
It shows us the way to the mansions above.

Religion, to Mr. Eccles, is more than the profession of a certain belief and the performance of certain ceremonies; it is his guiding principle in all the acts which go to make up "the daily round and the common task."

Some people never trouble themselves about religion except on Sundays when they attend divine worship. At other times they are inclined to consider even a reference to religion out of place. To associate religion with the daily task is to them as impious as it seems impractible. They resent at once any attempt to turn the conversation to religious topics, professing to regard religion as a private affair, or as something between themselves and the priest. To them religion is a mystic practice, a superstition to which they give up certain times and periods, having little to do with their every day life. They never talk of their faith,

because it always remains an undefined and uncertain quantity, awakened into faithful existence on a Sunday under the influence of a religious service, only to be lulled to sleep and banished from their thoughts at the first reminder of the ordinary business of life. Like their Sunday clothes, religion is a commodity, which helps to make them feel a little more respectable, but which must not be used too often for fear of soiling it.

The affairs of this life were not overlooked by Jesus Christ during His ministry, but He gave them their true place as subordinate to the affairs of the soul. He taught the nobility of work, both by example and by precept, whilst especial stress was laid on work done to help others. What beautiful lessons in obedience and faith He gave! His disciples, when they were told by the Master to cast the net on the right side of the ship, answered "We have toiled all night and caught nothing. Nevertheless at Thy word we will cast down the net," and upon doing so they enclosed a great shoal of fishes.

What can be more homely than the illustrations used by Jesus to enforce heavenly truths? Take for example the expressions "bread of life," "fishers of men," "water of life," "living water," "wash and be clean," "I will give you rest."

What further proof would be needed than the very simplicity of the gospel message to show that true

religion should be the main spring of life; that every act and every thought should take their place in the development of both body and soul, and that we ought to speak oftener of that which interests us most deeply.

Mr. Eccles's view of religion is a very wide one. It includes not only the development of the soul, the training of the mind and will, but also the care of the body. This view is scriptural as anyone can see who will observe the many injunctions towards purity and right living contained in the Bible. It is opposed to a merely ceremonial religion, for it is an intelligent application of science and knowledge to the conditions of life, with the object of promoting holiness and righteousness.

The eating and drinking of those things which harm the human system, is to Mr. Eccles a more serious act against God than holding an opinion contrary to that of a Church, whose Bishops and Priests get their appointment to Church offices by the favour of some rich man, or from the Prime Minister. Under present conditions in our churches, it is a worldly government which decides what the English people have to believe and which tells them "This is the Catholic Faith; which, except a man believe faithfully he cannot be saved." This is from the creed of the so-called saint "Athanasius," and is to be found in the Romish as well as the English Prayer books, used in the Church

of England by Law established, with King Edward VII., at its head, and his cabinet ministers of any denomination, belonging to any church or none, as his executive officers over the Church!

To serve and praise God with a clear conscience, a pure mind, and a clean and healthy body—these are the ideals of Mr. Eccles and other men to whom religion is a great reality. To persist in a course which injures either body or mind, is to unfit them for rendering acceptable service to their Maker and their fellow men. Right living includes the renouncing of every questionable and injurious habit, so as to keep the body healthy. Only when a man is living a healthy and good life is he in a position to endure hardship as a good soldier.

Every man then should be a student of life. He should know the construction and the working of his own body, and study its requirements. We should study the elements of hygiene, sanitation, and dietry. We should know the causes of, and be able to recognise, the most common and virulent diseases, and know how to avoid them. We should know the value of various kinds of food, of fresh air and pure water, and of proper exercise. These are subjects which Mr. Eccles regards as more important in the education of a man than the ancient languages of Greece and Rome. The old Greek admonition "man, know thyself" is the central impulse of this desire to work

through knowledge of self, right up to a knowledge of the Creator and His designs in connection with His own creation. But the education of the body, whether by suitable exercise, or by proper treatment and care of it, should be followed by what is quite as important —the training of the mind. Mr. Eccles is a great believer in the influence of good books and printed matter, which brings the reader's mind in contact with the minds of the greatest thinkers of the present and past times.

Mankind wants more knowledge as to the causes and effects of everything. In the reverent application and use of all new scientific discoveries we realise the work of a good and beneficent Creator, "who doeth all things well." Strange that after so many overwhelming proofs of this goodness, and of the agreement between the Divine Word and the laws of creation, that some scientists should still continue their researches in a sceptical mood, with the evident object of proving that creation has not a Creator.

Alfred E. Eccles has always taken advantage of the latest versions of the Bible, and of all advances in the explanation of the Hebrew or Greek involved, so long as they are not mere unfounded criticisms. He recommends the Revised Version, 1881 (C. J. Clay and Sons, publishers, Ave Maria Lane, London), to all students, and this should be supplemented by other modern

versions. The American translation (American National Revised Bible of 1901, is to be had of Thos. Nelson and Sons, 39, East 18th Street, New York), and also Dr. Young's Literal Translation of the Bible and Analytical Concordance—the best published in Great Britain—(Literal Bible, Geo. Adam Young, 34, North Bridge, Edinburgh.) He frequently presents such Bibles to ministers and others. The English language has greatly changed since the Bible of 1611 was compiled, and Biblical scholars are better informed and supplied with more ancient manuscripts. Mr. Eccles knows his Bible so well, that no matter to what subject the conversation may turn, he can find a suitable text for it.

Mr. Eccles has not a very great opinion of the average country parson, and especially of the holders of wealthy livings, who are generally appointed to them by relatives, or through their influence, which is too often a monetary influence. In speaking to the disciples whom He sent out as the first missionaries, Jesus said "Carry no script or purse," but nowadays the purse seems to be a very weighty one sometimes. The mouths of wealthy clergymen are closed on most questions of practical christianity, and how can they instruct their flocks that their christianity should mean self-denial, humility, and obedience to Christ's precepts? For the more evangelical and sincere clergymen, Mr. Eccles has great sympathy, as many a clergyman could testify. But his opinion is, that in

most cases people do their best work before they are appointed to big livings, and when they are dependent on the masses. After their appointment to good posts they settle down comfortably, and having no masters over them, they too often begin visiting in what is called Fashionable Society, which honours them above all others, and insists on the clergyman taking the lady of the house in to dinner in all great dinners and parties. So he has to be present to see, and possibly becomes a partaker in "excess of wine, revelling, and banquetings." I. Peter IV. 3. Here is exemplified the incompatibility of high position, and very great wealth, with the best and truest form of christian life. Jesus says, "How hardly shall they that have riches enter into the Kingdom of Heaven." It was easy to see why Jesus chose poor people and hard workers as the best material from which to mould His Apostles and the leaders of His church.

Mr. Eccles, however, sees some disadvanatges in the present Nonconformist system of salaried ministers. The majority of these are earnest enough and poor enough, but they are too dependent on the goodwill of their congregations. Having no private means, most of them find themselves domineered over by one or two rich men who provide the greater part of the church funds, and then dictate what shall be said and done. Many are afraid to offend their congregations by too plain speaking as to personal conduct "They

preach smooth things and prophecy deceit." We want another prophet to come like Jeremiah, to whom God said "Tell the house of Israel its iniquities, and the house of Judah their sin." When ministers are dependent on their congregations for a salary, they are not so unfettered as John the Baptist, who had none. Amongst those who have been helped by Mr. Eccles to become teetotalers are several clergymen including a vicar of his native place.

His church had been built by Act of Parliament in a neighbourhood which was already adequately provided for by a dissenting chapel. This chapel had been built four miles away from any established church because of the Act of Uniformity.

In order to throw light upon some of the methods by which the established church has sought in the past to keep its position in the country, it is only necessary to mention the cases of Darwen and Chorley. By the Act of Uniformity, to which we have already referred, and which was passed to stifle a protestant agitation in the Church of England for getting rid of the Romish portions of the prayer book, the reforming clergy were driven out of their livings for conscience sake, and were forbidden to preach within four miles of a Church of England. Darwen and Chorley being of comparatively modern growth, Nonconformist bodies had adequately provided for the religious needs of the communities by building chapels at great cost to

themselves. But the Church of England looked upon these places as strongholds of schism, and passed a bill through Parliament voting a million and a half sterling for the building of new churches. And instead of building them in districts which really needed more places of worship, they deliberately erected new churches in localities such as Darwen and Chorley, which were already equipped with places of worship. People very often forget that in our system of State Churches it is the nation which has had to find the money both for building and carrying on these "national" churches.

The new churches, built with the million and a half of money voted by Parliament, and sometimes called Queen Anne's Bounty, were all of the same pattern, and were put up simply to counteract the influence of dissenting chapels. These churches being built and endowed with public money, could be carried on with less cost to the people who attended them than could the chapels, and therefore they attracted the more niggardly people who didn't like their religion to cost them anything.

Mr. Eccles is not in favour of religion being taught in day schools, and thinks that even the reading of the Bible, lowering it as it does to the level of a reading book, the arithmetic, and the geography, is not suitable in school hours. The outcry of the Roman Catholics and the Church of England, against (as they say)

letting our children grow up heathen—without proper religious instruction, is not sincere, and, even if it were, would reveal a terrible state of things in the country. If the children have to go to day schools to learn religion it is a poor look-out for the next generation. Parents should not be so neglectful of their children as to leave them without that home instruction and example which is the best and only sure way of teaching them to love their principles; nor so worldly as to wish them to leave to others the most important duty of fatherhood and motherhood. Where did our ancestors learn their religion? The religious fire and zeal of the times when there were very few schools for the common people, is sufficient answer to the advocates of a priest-taught religion. It was simply because their religion was not a lesson instilled by the priest, but a part of their child life at home that our forefathers fought the battle of religious liberty with such strength of purpose and such faith in God. In their homes they were taught the precious truths of religion, of political freedom, and of morality, and in our homes we can teach our children religion as they never will nor can be taught in a school. The Sunday school, carried on by unpaid Christian teachers who are interested in the moral and religious welfare of the children, and where the little ones are taught by their own relatives and friends who are in sympathy with their home lives, is the natural supplement to the home

teaching, and accustoms the child mind to assembling together for special religious instruction in the company of its christian friends, who all belong to the same church.

Another question which is too little considered in our discussions on education is, whether the teachers in our day schools are proper and fit persons to teach the Bible truths or religious doctrines to children. How can a child benefit from religious teaching given in a careless or perfunctory manner by an irreligious person? Religion is not merely a matter of knowledge, and if children find that their schoolmasters are living inconsistent lives, and yet have to teach them such religious and moral principles as are contained in the Bible, it will be so incongruous as to cause a revulsion against all religion, and to make it unattractive and even disagreeable to them. "But whoso shall cause one of these little ones which believe on Me to stumble, it would be better for him that a millstone should be hanged about his neck, and that he should be sunk into the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" 18 Matt. 6, 7.

Mr. Eccles recently consulted a very important schoolmaster as to his opinion whether certificated schoolmasters and mistresses were suitable people to

teach religion, that is, if the majority of them were good christian people. He stated that when he went up to receive his certificate along with a great number of other teachers, the language used by them was the worst (morally) that he had ever heard in his life. These were all persons who had passed their examination, and were to receive their certificates, and so become teachers of religion in day schools. It is palpably evident that such teachers, though certified as able to teach reading, writing, and arithmetic, would not necessarily be fit to teach a child religious principles.

The Bible when taught in day schools as a part of the regular curriculum loses much of its charm and freshness, and religious instruction associated with school drilling and the discipline of the cane, is not likely to impress the average child mind favourably, nor to inculcate the habit of seeking for something deeper than the mere surface reading which is necessary to the proper appreciation of the Word of God.

A well-known Lancashire rector made the following admission in a paper presented to a meeting of the Sunday School Association. He asked how the fact could be accounted for that so few of the vast numbers who passed through their Sunday Schools continued, after leaving, to attend public worship?

Mr. Eccles sent the following answer to the newspaper:—

"In consequence of the Episcopalian Church having had the control of all the day schools in some districts, the so-called church has robbed the chapels of a vast number of young people. The Nonconformists are becoming aware of this kidnapping, and are starting day schools of their own. The schools are good specimens of what chapel people can do if they try. The church Sunday schools waste time every Sunday in teaching all about the Saints' Days and the Fasts and Feasts—most of which were derived from the Romish Church—and I say that if Sunday school hours are thus spent instead of in the study of Bible truths, it stands to reason that the Methodists and Independents will know more about the Word of God than the scholars who pass their time in learning tradition and all about the Book of Common Prayer. Churchmen want to exalt this book in a position equal to, if not higher than the Bible, though it was only compiled about the year 1660, when 2,000 Protestant ministers were cast out of their churches and parsonage houses because they would not say from their pulpits that they assented and consented to all that was in the new Prayer Book, which had been altered—for the third time in 62 years—to please the Romanists. This

last alteration induced the said Romanists to attend church for ten years, for many parts of the said book of Common Prayer (now in use), were extracted from the Romish Mass Book. The extreme Roman Catholics afterwards left the Church of England, but the majority found the new religion sufficiently like the old one—now that the really sincere Protestants had been excluded —and so remained. And this is the book which some who call themselves champions of Protestantism wish Sunday school teachers to teach in Church schools, to the consequent loss of the teaching of God's word. We find that Jesus Christ said, (15 Matthew, 6), "Ye have made void the Word of God by your tradition"; and Jesus quotes 29 Isaiah, 13, "But in vain do they worship me, teaching as their doctrines the precepts of men." Some years ago a woman said to me, "I did not like the new rector until he showed us that he went by the Prayer Book"; to which I replied, "My good woman, don't you think he should go by the Bible?" and the woman answered, "Oh, I never thought of that."

Since the ejection of the 2,000 Protestant ministers from the Church of England, the Nonconformists have been slow to learn the real issue at stake since the clergy have had the control of most English children five or six days a week, and not until the

priests stole a march on them in 1902 and saddled the cost of Church schools on the ratepayers were the Dissenters fully awakened to the danger of the compromise of 1870 in the matter of education. The Nonconformist churches are slowly but surely coming to the position of complete separation between religious and secular education, just as they have been determined to have their own churches free from all State interference.

It is to be deplored that so many of the churches in London, with their well-paid clergy and costly choirs and services, should have fallen away so seriously, as revealed by the "Daily News" census some time ago. Surely such a revelation does something to kill that pride and arrogance which has found too large a place amongst clergymen of the establishment especially to Ritualists, and which by its estranging influence has done much to injure Christian unity and progress; for they must now admit that in spite of opposition and of much injustice and obstruction and wrong, Nonconformists have done a splendid work for Christ and humanity, not only in London but in all parts of Great Britain, America, and the whole world.

The numerical comparison between the Free Churches and the Established Church in England and Wales for 1903, as given in the Free Church

Year Book, 1904, are as follows:—Church accommodation: Free Churches for 8,172,166 persons; Anglican Church 7,127,834. Sunday School Teachers: Free Churches 391,760; Anglican Church 206,203. Sunday School Scholars: Free Churches 3,390,255; Anglican Church 2,919,413.

Turning to the attendance of day schools, in the report of 1902, that is, the last year before the Tory Education Act came into force we find, in Unsectarian and Board Schools 2,718,563; In Sectarian Schools, mostly Roman Catholic and Episcopalian, 2,196,854.

All these figures tend to show that the adherents of non-established religions in England and Wales are in the majority, and that the people do not now uphold the State church to a degree which warrants its superior airs and its unequal powers in influencing the government of this country.

Let us look at the plea that the Established Church was educating the children in their so-called 'Voluntary Schools' at her own expense before the Education Act of 1902.

The following grants were paid by the Government in 1901, to the Elementary Schools of the Established Church alone: Annual grant, £2,001,824; Fee grant, £935,731; Aid grant, £472,026; Total Government grants, £3,409,581.

The Collections and Subscriptions for the Church of England and Roman Catholic Schools together (now mis-called Voluntary Schools) only amounted to £757,854, and a large part of this amount was public money. Tories and Unionists have succeeded in throwing the whole maintenance of these schools on the ratepayers of this country, and yet the priest still has the appointment and control of the teachers whose salaries come out of the ratepayers' pockets.

'They that pay the piper
Should also choose the tune.'

The Anglican and Roman Catholic churches have too long used the day schools as their hunting ground for capturing the children of dissenters and inducing them by fair or foul means to change their religion.

The following story is an example of what occurs in many a part of our Protestant England. Nonconformist parents please take notice.

"At the hour for religious instruction, three little Wesleyans came past the front of the National school on their way out. I expected to see Dr. —— snub them severely, but was pleased to see him stop them with much friendliness, and pat them on the head.

"So your father won't let you stay and learn our beautiful catechism?—what a pity! what a pity! No nice books for you at Christmas, like your schoolfellows, I am afraid. Well, well, I must see if I can't

find a penny somewhere." He put his hand into his pocket and then checked himself suddenly, "Do you know who that is up there?"

The biggest of the boys looked up at the image over the door of the school.

"It's the Virgin Mary, ain't it, sir?"

"The Mother of God, my boy. She allows us to speak to her as "Our Lady," so that we may feel She is our friend in heaven. Now what do you do when you meet a lady?"

The boy stood silent, his mind evidently a blank on the subject.

"You take off your cap to her if you are a nice, polite boy. Now remember that "Our Lady" in heaven likes to see you take off your cap to Her as well. Never pass Her without greeting Her as your friend. You don't know what She may do for you in return."

As he finished speaking, he pulled out the penny and held it up.

"Come, let me see that you know your manners towards 'Our Lady.' "

The little fellow stood still, turning red and white but not speaking.

"Why don't you do what I ask you, my lad?"

"Please, sir, I'm a Protestant."

"Aren't Protestants polite then?" The priest's tone was as silky as ever, but there was a dangerous glitter in his eye.

"Please, sir, it says in the Bible—'Thou shalt not make any graven image, nor bow down to or worship them,' and—and I won't do it, not for a hundred pennies."

The little Briton turned and walked off. The second boy touched his cap to the clergyman in following, and the adroit Dr. ——, pretending to believe the salute was intended for the statue overhead, hastened to reward him with the coin in his hand. The small girl profiting by the hint, dropped a curtsey wide enough to include the mock bishop, Verriter, myself and the sacred sculpture. He rewarded her with twopence, in the secret hope that her Protestant brother would go shares.

"We cannot always succeed the first time," muttered the vicar of St. Athanasius, "but the seed will spring up in due season. As my valued friend Canon Pennington says in his letter to "The Guardian" (A Ritualist paper), "We are training the children of Nonconformists to be children of the Church." (Extracted from "Treason" by Allen Upward, W. S. Martin and Co., Ltd., 45, Imperial Buildings, Ludgate Circus, E.C.

In France the Government have ordered all crucifixes, images, and pictures of saints to be removed from the public schools some years ago, and determined to get rid of priestly influence in day schools altogether. How long are we in England going to

let such ideas be imprinted on the young minds of our children as will lead them astray from all that we hold dear and sacred? The drainage of young life from our Free Churches to the Anglican and from that to the Roman Catholic Church is increasing every year. If there were not a considerable backflow of persons who have become dissatisfied with their ritualistic practices, we should lose instead of gaining ground. These Nonconformist children who are induced to become Anglicans often become the highest of ritualists, striving to make up for personal service by the greatest superstitions and the strictest performance of ceremonies.

One of the chief causes of corruption in Religion is Formalism—the natural tendency of FORMALISM is to substitute for the affections and duties which Jehovàh requires, an imitation of those duties and affections in outward ceremonies. Doubtless, were these ceremonies merely the genuine expression of our love towards God, there would be nothing culpable in them, but generally they do not correspond to what is passing in the mind and heart. This formalism had overspread the earth when Jesus Christ came teaching that "they who worship God, must worship Him in spirit and in truth." The tendency of the Christian religion to destroy a habit so unsatisfactory in itself, and to substitute vital godliness for it, is an additional proof of the divine origin of Christianity.

The fact has to be accounted for how Christianity which, according to the New Testament, is characteristically a spiritual religion, has become in many churches a ceremonial religion, scarcely outrivalled by any other in the elaborateness of its Ritual? The questions therefore arise, and they are questions of supreme importance: How has this change come about? On what authority has it been made? Upon what models have the Romish and Ritualistic ceremonials been framed? And has the change proved to be for the advantage of the Christian religion? There are many who think this Ceremonialism is only a blending of Jewish ritual with the higher revelation of Christian truth, and that, in this blending, the authority of the Old Testament is preserved for the modern ritual, and the universal desire of men for some forms in which spiritual truth may find outward expression can wisely be satisfied. Such should read "Pagan Rome" (published by A. E. Eccles, White Coppice, Chorley, 1d.) This work will convince them of what would be at once and fully admitted by both Romanist and Ritualistic theologians, that modern ritual has in no sense revived Mosaic teaching, nor is it commended to men on the authority of the Old Testament.

The Roman and the Protestant positions are, and always must be, the opposite of each other. The

question in dispute between them really concerns government of the Church by the Holy Spirit.

The living will of the living Lord is now revealed to us throughout the written Word of God which is in our hands, and the witnessing Spirit in our hearts, and the ministers or servants of the Church have no dominion over our faith or right to appoint our Ceremonial; they are simply "helpers of our joy." One is your teacher, and all ye are brethren." Matt. XXIII., 8.

It speaks little for our national educational zeal, that with five million children in our schools, there were only between three and four thousand teachers in training colleges. Of these students only 1,000 were in unsectarian colleges, whilst 2,900 were being trained up in sectarian academies, many Nonconformists being forced to spend two years under the absolute influence of High Church teachers. These figures are ridiculous, and the want of enlightenment which results in such a state of things is still more ridiculous. How much can we expect to compare with countries such as Germany and America, which have carried their system of national education to such a state of perfection, if we are so slow to think and to act? Almost the only general examinations held in our secondary schools are those held by the College of Preceptors, and those called Cambridge and Oxford Examinations—one of the chief subjects of

these examinations being cited as "religious knowledge."

What we want is a truly national view of education and then we shall have training colleges for teachers built and endowed by the State, religious tests will be abolished and the best men will get the highest position, and all teachers will have to take a proper teacher's certificate.

Mr. Eccles has felt it his duty to combat people doing things merely because they like it, as most men are lovers of pleasure rather than lovers of God and of what is good. Cowper taught this lesson:—

"With caution taste the sweet Circean cup.
He who drinks often, at last drinks it up."

And Dr. Watt wrote:—

"Each pleasure hath its poison too,
And every sweet a snare."

Mankind are easily trapped by what seems 'pleasure first, pain last.' It is an unfortunate thing that many doctors and preachers are man pleasers.

Mr. Eccles is pained to see the growth of dancing parties, theatricals, whist drives, and other questionable amusements in connection with churches, and their encouragement by those who should teach others to "live soberly, righteously, and godly." Many young people attend church dances seeing no harm in them because they are encouraged by clergymen, to raise money, and the harmful influences of these

dances and late hours are all the greater because they have the sanction of the Church.

A remarkable letter was published some time ago by the Vicar, in the magazine of the country parish of Blackford, near Carlisle. In the course of it he says:—

"Dear Friends.—The committee which organised the concert and dance and trip, invited me to go with them to Silloth last Friday. After weighing the matter carefully my reply was as follows:

" 'I myself have sinned in a measure through dancing. I have suffered, and I have repented; and it is because I do not want you either to sin, suffer, or have occasion for repentance that I can have nothing to do with the raising of money by dancing, nor with the spending of it when it has been raised."

" 'Many think that there is very little harm in dancing, and I entirely agree, if only we had the right style of dancing; but unfortunately, a style of dancing has been introduced into this country during comparatively recent times—I refer to the waltz and circular dances—which in many cases cannot but excite the animal passions, and afford abundant opportunities for undue familiarity.

"Last week, whilst I had this matter under consideration, I took the pains to ask one and another what their opinions and experience in the

matter were. One of them told me that after a dance which took place not very far from here he saw, at four o'clock in the morning, on a piece of road not more than about 500 yards long, and close to the building where the dance had taken place, no fewer than from 30 to 40 couples lying at the roadside in the hedge bottom, and that their conduct would not bear description. I know full well that not all dances are attended by so fearful an amount of evil, but it serves to illustrate very forcibly the innate tendency of them all; and lest anyone should suppose that when these dances are 'carefully managed,' no evil can accrue, let me tell you of another case I heard of only last week. An acquaintance of mine, calling on the parents of a girl who had 'gone wrong,' was informed that it was a sequel to a Church dance.

'What can anyone expect when you subject young people to the exciting influences of the ball-room for hours together, and then turn them out into the small hours of the morning, under cover of darkness, to travel one, two, three, four or even more miles along our lonely lanes, with no one older or more experienced than ourselves to look after them? Is it any wonder that Cumberland has such an unenviable reputation for illegitimacy? I do not say that dancing is the sole cause of this

state of things; but I am convinced that it is a strong contributory cause."

The Rev. Dr. Furlong also issued a pastoral address to his flock, prohibiting modern or "fast" dances, which was read throughout the diocese on Sunday. He enjoined it on the clergy, as a sacred and solemn duty in the discharge of their office as directors of conscience, to follow strictly the principles laid down in the address, and withdraws their powers of administering the sacrament of penance to those who are not resolved to abstain from the dances mentioned. He appealed strongly to parents with regard to their children, and he says he but feebly re-echoes the sentiments of men distinguished not only for piety and zeal, but also for learning and wisdom, who have denounced these dances much more vehemently than he did. "Cardinal de Bonald exclaims, 'Who would not be tempted to ask if those assemblies or balls are not celebrating some Pagan festival? . . . . No one will dare to say that these are Christian assemblies?' "

Mr. Eccles has been a warm supporter of the Free Church movement, and, while he is glad that so much has already been done to bring the various Free Churches together, he is anxious to see them still more closely united. He strongly opposed the Erastianism which has been defined as "The doctrines and principles of Thomas Erastus, a German divine

of the sixteenth century, who maintained the complete subordination of the ecclesiastical to the secular power," and he sees the necessity for more vigorous resistance on the part of Nonconformists throughout our land against this error. In short, he contends for nothing less than the disestablishment of the predominance of one sect over all other sects.

Mr. Eccles also does all he can to bring about unanimity among reformers, and he wishes every who confines his efforts to only one branch of reform could be brought to realise the necessity of other reforms. Reformers should be united against every form of evil.

## CHAPTER XX.

## COMMUNION WINE.

## BY THE REV. THOMAS SNOW.

### HISTORIC.

The Communion Wine takes its date from the very beginning of the total abstinence movement. The early pledges made mention of it. The York pledge, which was doubtless adopted from the societies already existing, was thus expressed. "I do voluntarily promise to abstain from all intoxicating drinks, except for medicinal purposes or in a religious ordinance." It was afterwards worded, "except for medicinal and sacramental purposes." And then, "from all intoxicating liquors, as beverages." Ultimately it came to be understood that the word "beverages" inplied the allowance of the two exceptions, and therefore, the simple form, "intoxicating beverages" was deemed sufficient.

It is not to be understood that our leaders approved of the administration of the Sacrament in alcoholic drink. They deemed it best under the circumstances to make the concession for the sake

of peace. If indeed the pledge had been regarded as prohibitive of the tasting of wine at the Holy Communion, the majority of the most earnestly Christian portion of the community would have felt themselves excluded thereby from taking part in the total abstinence movement. And hence the compromise appeared to be an absolute necessity.

At the same time there were, in the early years, individual congregations here and there in which the unfermented wine was used. There were some I know which had both kinds, allowing the communicants the choice. Those of the surviving pioneers who are better acquainted than myself with this history, will render good service by giving their recollections on this matter.

From the very first, the great bulk of earnest, thorough going teetotalers would have much preferred the administration of the Sacrament in the "fruit of the vine" unfermented, but they were desirous to avoid the unedifying spectacle of an unseemly controversy, and hence they, for the most part, complied with the customary practice. This conciliatory disposition ought to have met with a better appreciation than in some quarters it received. They were twitted as inconsistent. It was said, "You think wine unfit for your table, but good enough for the Lord's table." This was unfair and untrue. They thought it right to yield for peace' sake.

But there have always been individual members of Christian Churches—and doubtless their number in the aggregate has been considerable—who have felt it right to avoid drinking of the cup of fermented wine. One good man who wrote to me for advice some years ago, said he felt himself placed between two sins,—the sin of absenting himself from Holy Communion on the one hand, or of drinking alcoholic liquor on the other. I replied that if he acted according to the best light he could obtain, his conscience should be free from any charge of sin in the matter. The Lord be thanked, we are more happily situated now. In our centres of population, at all events, a man will not have to walk very far to meet with a congregation where he may "drink of this cup" in the "fruit of the vine" untainted by alcohol.

We have now attained to a position of influence which prevents the ignoring of this important phase of our movement. It is daily coming more prominently forward, and all teetotallers are called upon to obtain sound information on the subject, and to be able to maintain and defend their views.

## "ONE IS HUNGRY, AND THE OTHER IS DRUNKEN."—1 Cor. XI., 21.

This is the only passage in the English translation of the New Testament that seems to afford the least

countenance to the idea, that the Sacrament in apostolic times was administered in alcoholic wine. The words "fruit of the vine" of our blessed Lord in the institution might be supposed to have been chosen for the sake of excluding the notion of such wine.

But it is replied that the passage before us—Cor. xi. 21—clearly shows that the Sacramental wine of those days was really intoxicating, since it made some of those who partook of it at the ordinance "drunken." This is what we have now to discuss; and I will endeavour to write that the attentive reader who knows only English will clearly understand the argument.

1. In the first place I freely grant that if anyone of the members of the Corinthian Church really were intoxicated by the Lord's supper, the fact would be expressed in the very word "methuei" (3rd person singular of "methuo) which is here used.

2. It may be said, is not this an end of the argument? Does it not decide the case and show that some of them were really drunk? I answer, No, it does not, because this same word is also used to mean other things besides that of intoxication.

3. The version of the Old Testament Scriptures most commonly in use in the days of our Lord Jesus Christ, and of the writers of the New Testament, was the Greek translation called the Septuagint; and it has been shown by men of learning and research that the New Testament writers, in their use of words,

followed in case of variation, the sense in which they were used in that translation.

4. And how is this word "Methuo" there used? I here give several passages with the words quoted, which stand for 'methu,' in one or another of its forms, in this Greek translation of the Old Testament.

"They 'shall be abundantly satisfied' with the fatness of Thy house. Thou shalt make them drink of the rivers of Thy pleasures.—Ps. xxxvi. 8.

"Thou visitest the earth and 'waterest' it."—Ps. lxv. 9.

" 'Drink abundantly,' O beloved."—Song of Sol. v. 1.

"Their land 'shall be soaked' with blood."—Isa. xxxiv. 7.

"For the rain cometh down, and the snow from heaven, and returneth not thither, but 'watereth' the earth."—Isa. lv. 10.

"And thou shalt be like a 'watered' garden."—Isa. lviii. 11.

"I 'will satiate' the soul of her priests with fatness." Jer. xxxviii. 14.

"I 'have satiated' the weary soul."—Jer. xxi. 25.

It will be seen at a glance that the idea of intoxication in connection with these passages is out of the question. They simply express abundant supply; and this sense very inconsistently accords with the same words in 1 Cor. xi. 21.

A clerical friend of mine sent one of my tracts to the head of a college in one of the universities, and asked his opinion of it. He replied that I had shown that 'methuo' did not necessarily mean intoxication, but that I had "pulled hard" at the figurative passages. This is a statement very commonly made, and I propose to examine it in the next paper.

## COMMUNION WINE.

### 1 Corinthians xi. 21. (concluded).

'Methuo' was used in three senses.

1. 'Fulness' in the sense of 'sufficient or abundant supply.' As Psalm xxxvi. 8: "They shall be 'abundantly satisfied' with the fatness of Thy house." So in commercial circles, when orders for goods are solicited, it is customary to reply, "I am full," the speaker meaning that he is already well supplied with the articles offered for sale. In like manner children, until shown that this use of the word is not polite, and also adults in very unsophisticated society, will say at the table when invited to take more, "I am full." This sense of the word does not imply any moral reflection.

2. 'Fulness' is the sense of the 'over eating or over drinking of non-intoxicants.' Pro. xxv. 16: "Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith and vomit it." And verse 27, "It is not good to eat much honey." I do not indeed

find the word 'methuo' in connection with these passages, but inasmuch as I have clearly shown from many examples that the word denotes repletion in cases where intoxication or the use of an intoxicant is out of the question, it follows that the idea of these and similar passages is included in the sense of 'methuo.' And this being so, the word 'excess' in such passages as 1 Peter iv. 3, does not necessarily imply that the article denoted by the generic word 'oinos' was an intoxicant. The eastern were given to excess in sweet things.

3. 'Intoxication.' Concerning this sense of 'methuo' there is no dispute. And the connection of intoxication with the use of alcoholics is so common that the generic sense of 'methuo' has been overlooked and popularly lost sight of. It has been said, in quarters from which better things might have been expected, that this view of 'methuo' has been sprung upon the world for the first time by us teetotalers in this generation. No such thing. The following writers of this passage belong to the last century: Dr. Macknight, "Another is plentifully fed." Archbishop Newcombe, "The word 'methuei' does not necessarily import drunkenness." Dr. Parkhurst (Lexicon), " 'methuo' ii.: To drink freely, though not to drunkenness. John ii. 10 iii.: To be filled, plentifully fed. 1 Cor. xi. 21."

Having fully shown tnat 'methuo' is used in other senses than that of intoxication, I now turn to the text

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President of Congregational Union, 1909.

and the context to inquire whether the specific sense of intoxication is indicated.

1. The 'Text.' It does not read, "One is sober, and another 'methuei.' " Such a reading would have suggested the idea of inebriety. Neither is it, "One is thirsty, and another 'methuei.' " This, though not indicating or suggesting inebriety, would not have been inconsistent with the idea. It would, in fact, have been neutral. But the apostle uses the word altogether removed from the antithesis in inebriety. One is 'hungry' and another 'methuei.' Thus bearing out Dr. Macknight's rendering, "plentifully fed."

2. The 'Context.' "When ye come together, into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper, and one is hungry and another 'methuei.' What! Have ye not houses to eat and to drink in? Or despise ye the Church of God, and shame them that have not? Shall I praise you in this? I praise you not." Verses 20—22.

Had any of the members of the Corinthian Church been guilty of intoxication in their assemblies, so grave a sin would surely have been the main point in the Apostle's censures. We see in v, (chap.) 1-6 of this very Epistle how plainly and directly he speaks in reproving sin. But where, in the context of the generic word we are discussing, do we find the remotest hint of the sin of inebriety? This point of the re-

proof is the subordinating of the sacred ordinance to the common meal which preceded it. "This is not to eat the Lord's Supper, but every one taketh before other his own supper." And thus the rich feasted while the poor went short. "What! Have ye not houses to eat and to drink in?" This question intimates that the writer is not censuring a course of conduct which would be sinful at any place and under any circumstances—which intoxication notoriously is—but that he has simply in view a practice that is unbecoming the sacred occasion of which he is speaking.

And what is his final injunction in review of the whole case? Is it, "Wherefore, my brethren, when ye come together guard against the sin of intoxication?" Not at all. "Wherefore, my brethren, when ye come together to eat, tarry one for another." Surely it is not the wont of either the Lord's prophets or apostles when rebuking, to pass over the graver offences and seek the correction of minor ones only.

I have thus, I trust, made good my proposition, that the use of 'methuei' in 1 Cor. xi. 21 affords no evidence that the sacred writer intended thereby to convey the charge of intoxication, and therefore the passage yields no support to the view that the Apostolic Churches partook of the Holy Communion in alcoholic wine.

## PROHIBITION, A BIBLE DOCTRINE.

The great law of love to man, says the Rev. A. Sims, demands abstinence from alcoholic drink, and a strictly enforced prohibition of its sale for that unholy purpose. Our relation to all mankind is that of brethren; for God "hath made of one blood all the nations of the earth." In this sense we stand in the same moral relation to the heathen as to the Christian —to the fallen and outcast drunkard as to the sober and virtuous man. They are our neighbours—yes, brethren. In view of this relationship it seems reasonable that our attitude toward all the branches of this brotherhood should partake of a sincere regard for their welfare. Hence, for the just regulation of our conduct affecting each other, God has given us a certain law; "Thou shalt love thy neighbour as thyself." This principle plainly forbids doing anything that injures our fellow men. Desire of any kind where gratified at the expense of a brother's fall, is a most grievous violation of this precept, and manifests a base and selfish spirit. The Bible speaks of the fearful doom resting upon those who traffic in the destructive business: "Woe unto him that giveth his neighbour drink; that puttest thy bottle to him and makest him drunken." It cannot be demonstrated that alcoholic liquor is necessary to the support of human life, or that there is any disease, to which man is liable, that requires

spirituous liquors as the only remedy. But it can be too conclusively proved that alcoholic beverages are a snare to tens of thousands, destroying their bodies, driving them to insanity, and damning their souls for ever! It is unnecessary to enlarge this point. The lamentable fact is patent to every attentive observer, that there are hundreds of thousands, to whom the very sight of a saloon is a power for evil. Now, what is the conclusion we draw from these facts? Why this, that as no person, from any cause whatever, is necessitated to take intoxicating liquor, as by taking it we would set an example that might eternally ruin others, and as by making it a business to deal out the deadly liquor to others, we incur the woe of the Almighty—it is the imperative duty of every man both totally to abstain from such "distilled damnation,"—as one forcibly calls it—and to suppress its traffic. The spirit and self-denying principles of the gospel teach us that we should not only refrain from eating and drinking anything that would be an occasion of offence and apostacy to our brethren; but also, if necessary, to lay down our lives for them. Therefore, rather than lead an individual into the snare of drinking either by taking it ourselves, or countenancing its traffic, we are morally bound to refrain from setting such a pernicious example, and to remove from them the temptation. "If," says the Apostle, "thy brother be grieved with thy meat, now walkest thou not charitable"—

but thou art working ill to thy brother by setting such a pernicious example—"destroy not him for whom Christ died." This shows that inducing a person to sin threatens his eternal ruin. We are aware that self-denial for the sake of others is not an easy task to flesh and blood, but it is, nevertheless most strongly inculcated, both by the teaching and example of Christ. It is one of the plainest duties of the Christian religion. Was not the whole life of Christ one of self-denial? What, we ask, is the value of a dollar in extra taxes—should that be necessary—compared with the life that was given up on Calvary? Where is the comparison? There is none. Should covetousness keep men from total abstinence and prohibition—a selfish unwillingness to deny themselves a little for the good of others? O, shame! shame! Such persons are unworthy to be called after the name of Jesus Christ. Many professing the religion of Jesus oppose prohibition, because they are afraid taxes will increase. Yet if any fact is demonstrated it is that license increases taxes, and sober people are burdened with millions for the support of paupers for the prevention of crime, and the prosecution of criminals! Dens of iniquity may be kept open, thousands of men may be sent to prison and the penitentiary; children may endure want and misery through drink; numberless wives may be subjected to untold suffering, and hell may receive fresh accessions of drunkards every day; but these selfish men are not

in trouble so long as their purses are not affected. What consummate selfishness is this! How unlike the base disposition that moves such men was that which prompted Paul to say, "Wherefore if meat make my brother to offend, I will eat no meat while the world standeth." Parents! If you have any parental affection for your sons. If you wish them never to be cursed with the demon of intemperance and thus bring down your gray hairs with sorrow to the grave—then use your utmost influence to promote prohibition.

Total abstinence and prohibition harmonise with the love of God. The liquor traffic is the most prolific source of sin and misery in existence. No trade of any kind blasts the morals of so large a proportion of the rising generation as that of the saloon-keeper. More profane language, immorality, robbery and murder, flow from drink-selling than from any other cause whatever. Sin is detestable to God. It is loathsome and hateful in His sight. He forbids his children to be polluted with it. So far from allowing them to countenance it in others he positively forbids them "to be partakers of other men's sins." Therefore, if we have any love for God—and "this," says the Apostle, "is the love of God that we keep his commandments"—if we have any regard for the honour of his holy religion, we are in duty bound both to keep from intoxicating liquors, and suppress its traffic. If we do not, we are not only manifesting the most glaring inconsistency but, what is worse abominable hypocrisy.

What would be thought of a man who professedly loves God and yet knowingly gives his support to the cause of sin and misery? What does God think of [illegible]n. To hear some professing Christians pray and talk, you would suppose they were burning to have the world converted. Yes, they cry very loudly: Thy kingdom come,' and yet they countenance one of the most formidable obstacles to the extension of that kingdom —an obstacle preventing all reformation of character, and rendering abortive the strongest resolution! Christ said: "If ye love me, keep my commandments." Is that professing Christian manifesting this love who prays, "Lead us not into temptation," and yet he persistently gives his support to thousands of such temptation traps as ball-rooms! Can he say, in such conduct, "the love of Christ constraineth me?" Is it not a solemn mockery to ask that God's will may "be done on earth as it is in heaven," and yet deliberately encourage a traffic which prevents millions from doing that will? Do you call this loving God? Solemnly we ask, can you make good your claim to be lovers of Holy Jesus, or even human beings, if you suffer this giant evil, and do not lift up your voice against it, or lend your influence to save them who stand in jeopardy? Remember, no person can consistently take a neutral position in this movement, much less assume a hostile attitude toward it. This is God's cause, and it is our duty to support it: for says

Christ, "He that is not with me is against me." In a sermon published in 1760 John Wesley says: "Drams of spirituous liquors are liquid fire, and all who manufacture or sell them, except for medicines, are prisoners generally. They murder his Majesty's subjects by wholesale—they drive them to hell like sheep. The curse of God is in their gardens, their walks, their groves. Blood—blood is there. The foundation, the floor, the walls, the roofs of their dwellings are stained with blood!" "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.

## SABBATH DESECRATION.

The Rev. A. Sims, speaking on Sabbath Desecration says:—The law of the Sabbath is not a ceremonial but a moral law. It is one of the ten commandments. Hence its obligation is universal and will remain till the end of time.

"Remember the Sabbath day to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant nor thy cattle, nor the stranger that is within thy gates." "Thus said the Lord, take heed to yourselves, and bear no burden out of your houses on the Sabbath day, neither do ye any work therein; it is the

Sabbath of the Lord in all your dwellings." "Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall be surely put to death; for whosoever doeth any work therein—that soul shall be cut off from among his people." "From one Sabbath to another shall all flesh come to worship before me, saith the Lord." "Thus saith the Lord, Blessed is the man that keepeth from polluting it .... even them will I bring to my holy mountain, and make them joyful in my house of prayer."

From the above, and other portions of God's Word, it is clear that any deed—not a work of mercy, piety or necessity—is not to be performed upon the Sabbath.

Buying or selling is not allowed, yet thousands, who profess religion, think it a small matter to buy their milk, meat, cigars, Sunday papers (?) and other things on God's own day. "There dwelt men of Tyre also therein, and brought fish and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem." "Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus; and did not our God bring all this evil upon us, and upon this city? Yet ye bring more wrath upon Israel by profaning the Sabbath."

Sunday visiting and pleasure taking are also condemned. Professors of religion can be frequently seen driving or walking to visit their friends, during the

very hours of divine service. We have often been told by such persons in answer to the inquiry, "Why were you not at Church last Sabbath?" "Well, so and so came from a distance to see us; and you know we had not seen them for a long time; and we really did not like to leave them just as they had come to our house." Just as if a man were of more consequence than God and His house; and a mere gossip with a friend of more value than the eternal interests of the soul. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth."

Again; there are multitudes who would shudder at the very idea of opening a store for the sale of goods, or driving a team to market on Sunday; yet they can, without apparent compunction, do other things equally as bad. What are the writing of business letters, shaving, blacking boots, reading novels, secular papers, taking excursion trips—very probably using the cars—and lounging about half the day doing nothing? I say, what is all this but a gross and wicked violation of the Fourth Commandment; God once commanded the children of Israel to stone a man to death for gathering sticks upon the Sabbath. Numbers 15, 32-36.

But there is yet a more common species of Sabbath breaking, which, I am sorry to say, is not unknown in Christian circles—which is looked upon as being quite innocent—but it is, in the sight of God, tantamount to the most open profanation, I mean the discussion of worldly matters. If a man were seen felling a tree on the Sabbath, there are plenty of people who would be very ready to exclaim "What a wicked fellow!" And yet these very persons can be heard on the Sabbath discussing politics, the state of the markets, the prospects of trade, and their own probable success or failure. What is the difference between them and the man denounced for felling a tree? None; for if their bodies did not follow the plough, or go to market, their hearts are there. In regard to a large number of professing Christians, it is very difficult to detect any difference between their week-day and Sabbath conversation. Ridiculous nonsense, empty and very foolish anecdotes, are now with them exceptional themes. With those who delight in Sunday visiting this is almost universally the case. Religious conversation is not very palatable to them. They do not go to talk of good things, but to have gossip. And thus they commit the double sin of pleasure-taking on God's day, and engaging in worldly conversation.

But God often beholds the desecration of His day, when it is invisible to the human sight; when it is done not by words or by actions—when not the letter but

the spirit of the Fourth Commandment is broken. His penetrating eye sees that soul in the pew, or in the chair at home, diligently studying, pondering over his worldly matters, arranging his affairs for the ensuing week, and planning the best schemes for carrying on his secular business. Though his body is not actively engaged about his calling his mind is. Before the judgment seat of Christ he will be held responsible for having broken the Sabbath. O, how many hours of the Lord's day are spent in this profane manner? With what anxiety is the question often mentally discussed on the blessed day, "What shall I eat and what shall I drink; or wherewithal shall I be clothed?" O, reader if you once give over caring for the Sabbath, before long you will cease caring for your soul. Sir Robert Peel says: "He that works seven days a week, will become bankrupt in mind, body and estate." Judge Hale once said, "Of all the persons who were convicted of capital crimes while he was upon the bench, he found only a few who did not confess that they began their career of wickedness by neglect of the Sabbath." He that will not give his God His day is not fit for heaven. Therefore, "Remember the Sabbath day to keep it holy."

## CHAPTER XXI.

## THE NATURE AND NECESSITY OF REPENTANCE.

Though godly sorrow is a constitutional element of genuine repentance, yet a person may have terror of conscience, and not be a true penitent. Felix trembled under Paul's preaching, but he still went on to sin. Judas had great anguish of mind, when he had sold Christ for some paltry silver, but he did not truly repent, but went and hanged himself.

You may have slight sorrow of heart, and not have repentance. Ahab had this—1 Kings 21; 27: but it was not real repentance.

Momentary impulses toward God is not evangelical repentance. Herod felt a good many desires at the preaching of John the Baptist; but he was not a true penitent.

You may form good resolutions yet not repent. Many seem to repent on a sick-bed, but they forget their vows when health is restored. Others appear to repent when their children are sick, but forget it when they recover.

Leaving off some popular sins is not repentance. Some give up one sin and cling to another. There is no Scriptural repentance until we are sorry for all our sins.

Fasting, afflicting the body, praying, and even abstract conviction, is not repentance. We have known many deeply convicted for their sins, who would not yield to their convictions. True repentance implies a knowledge of sin—sorrow for sin, and a confession of it. But its chief characteristic is turning from sin—from all sin—a turning to God. The person who truly repents, forsakes sin with abhorrence. Every darling idol is cast aside—unsaved associate, bad habits, the cup, the pipe, dishonest dealing, swearing, joking, Sabbath-breaking, deceptive language and the fashions of this world—all are given up. Yes, gospel repentance stops a man from sinning. "Cease to do evil" is written upon his soul; and he obeys. The "General Rules" of the Methodist Church, after mentioning a great variety of sins, both great and small—which the candidate for membership is required to avoid—says: "And all these we know his Spirit writes on truly awakened hearts." According to these "General Rules" thousands who are now in the Methodist Church, and many who profess holiness, are not so much as "truly awakened." True repentance also includes restitution. Those who have been wronged in any way are sought after, and their forgiveness solicited. Instead of covering sin,

he says like Zaccheus,—"I restore him four fold." All old grudges and party feelings are abandoned. There is a complete turn round—a reformation of the whole life. Such a person is in a fair way to be saved. "For godly sorrow worketh repentance unto salvation; but the sorrow of the world worketh death.

Repentance is necessarily connected with soul-saving faith. Before a sinner can be in a proper state of mind to trust the atoning blood of Christ, he must feel more or less anxiety to be saved. What does that person care about believing in Jesus, who does not realise himself to be a helpless, guilty and lost sinner? Nothing. None, but those who, by the Spirit of God, are convinced of their sins; who are truly sorry for them, and are endeavouring to turn from them—we say only such persons as these, possess a deep solicitude to make their peace with God. Impenitent characters care nothing about Christ's atonement; they feel no necessity of going to his cross for pardon; and they are content to do without him. How is it, therefore possible, with a mind so unconcerned in regard to eternal things, that such persons should even desire to exercise that faith which is necessary to salvation? Though in repentance the sinner does not enjoy pardon, and were he not to believe would never obtain it —he has a state of mind which is necessary to faith—he longs, most ardently desires forgiveness; and he

cries out; "Jesus, thou son of David, have mercy upon me."

The conditions of salvation are plainly stated to be, "Repentance toward God, and faith in our Lord Jesus Christ." If there are passages where only faith is spoken of, we find that they are either addressed to persons, who have already repented, or to persons who manifest a desire or willingness to repent. Most emphatically it may be said, that there is not a single verse in the whole Bible, in which—speaking of faith as a necessary condition of salvation—repentance is not implied. "God now commanded all men everywhere to repent."

Repentance is also necessary to pardon. This is a logical, Scriptural and moral fact. It is logically true; because as faith is absolutely indispensable to pardon, and as that faith cannot be exercised without repentance, he, therefore, who does not repent, cannot be forgiven. It is also Scripturally true. Repeatedly did Peter, on the day of Pentecost, exhort the people to repent, in order that they might be forgiven. "Repent ye, therefore, that your sins may be blotted out." "If we confess our sins, he is faithful and just to forgive us our sins," etc. The same doctrine is taught in the Old Testament: "He that covereth his sins shall not prosper; but he that confesseth and forsaketh them shall have mercy." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him

NEAR THE OLD MILL, WHITE COPPICE,

Where Mr. J. D. Jones preached his first sermon

return unto the Lord, for he will have mercy upon him; and to our God for he will abundantly pardon." At the beginning of his ministry Christ preached: "Repent, for the kingdom of heaven is at hand." John the Baptist also preached the same truth. Christ taught his disciples "That the repentance and the remission of sins should be preached in His name among all nations."

Lastly, it is morally true, that repentance is necessary for pardon. We can well understand how it is that the preaching, which merely asks men to believe that they may be saved, without saying anything in reference to their first forsaking sin, should meet with so much favour. That is just what the carnal mind desires—a religion with sin. If it could be done thousands would be seen climbing up to heaven with Christ in the one hand and the world in the other. Lovers of sin do not like the doctrine of repentance, or the preaching of it. They wish for a religion that will allow them to walk in their old ways—to jest and to talk foolishly; to participate in the fun and frolics of the world; to adorn themselves with gold, pearls, feathers, frills, tucks and crimps; to be leagued with secret oath-bound societies; and, in short, to live pretty much as they please. But, however unpleasant the truth may be, it is absolutely impossible ever to gain divine favour without repentance. How can we expect the God of holiness to pardon a man who will not leave his sins?

If he should, would he not prove himself unworthy the character of an infinitely holy Being? Besides, the offender, by such forgiveness, would be no better than anyone else if he were still allowed to indulge in his wickedness. Reader, have you ever felt the pangs of true repentance? If not, be assured you are not on the road to heaven. "Except ye repent ye shall likewise perish."

## LEO THE GREAT ON LENT.

Let us beware of, not only of the enticements of the palate, but also of our purpose of abstinence. For he who knew how to bring death upon the human race by means of food knows also how to harm by means of fasting itself, and, using the Manichaeans as his servants, as he once caused things forbidden to be taken, so by the opposite deception he advises that things allowed should be avoided. It is indeed a helpful observance, which, accustoming one to scanty diet, checks the appetite for dainties; but more to the doctrine of those among whom sin is committed even in fasting. "For they condemn the natures of the creator, and maintain that they are defiled, while eating those things of which they contend the devil, not God is the author; although there is absolutely no evil substance, nor is there any nature of evil itself. For the good Creator ordained all things good, and the Creator of the Universe is One—'who made heaven and

earth, the sea and all that in them is,' of which, whatever is granted to man for food and drink is holy, and pure after its kind. But if it is taken with immoderate greed, the excess disgraces the eaters and drinkers, the nature of the food or drink does not defile them.

For as the Apostle says: 'Unto the pure, all things are pure; but unto the defiled and unfaithful, nothing is pure, but their mind and conscience is defiled.'—Titus 1. 15."

## BIBLE TEACHING ON DRESS

## BY THE REV. A. SIMS.

Nothing should be worn merely because it is an ornament. Please read very carefully the following Scriptures: 1 Peter 3. 3; Gen. 35. 1-4; Ex. 33. 4-6. Putting on apparel for adorning is just as plainly forbidden as gold or hair plaiting. Superfluous ornaments are those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, braid, strips of velvet etc. Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should "Train

up a child in the way he should go," and you will be held responsible at the Judgment for the performance of this duty. We have never seen any who, enjoying communion with God in their souls, commit this glaring inconsistency.

The wearing of gold for ornament and costly apparel should be entirely abandoned. We mean apparel worn for its costliness, to present an appearance of superiority of show. "With gold," this refers not to the articles, but to the materials. Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewellery. Admitting the fact does not prove it was right. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some, who were good in the main, did some foolish and wicked things. Some when young made mistakes of which they afterwards repented. As one says: "The unholy women, as they do now, adopted fashionable, worldly attire. They were known by their appearance. 'They had golden ear-rings because they were Ishmaelites' If they had been true Israelites, they would not have worn these useless ornaments. In Isaiah, 3rd chapter, the various modes that fashionable women adopted are specially mentioned, and unsparingly condemned." On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this

manner (that is, without gold, or superfluous ornaments), in the old time the holy women who trusted in God adorned themselves." The above things are forbidden because: It is a waste of time and money to get them. It is of no real value to the body. It does not promote the glory of God (Col. 2. 17: Cor. 10. 31). It increases pride and vanity and damns many women. It keeps the poor from our churches. It creates and fosters the flame of lust, leading to the worst crimes.

"What does that gaudy ribbon and those ornaments on your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care. You might just as well write on your clothes: No truth in religion.' It says: 'Give me dress, give me fashion, give me flattery, and I am happy.' The world understands this testimony as you walk through the streets. You are 'living epistles, known and read of all men.' Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But O, let them fill their ears with ornaments and their fingers with rings— let them put feathers in their hats, and clasps upon their arms, and heaven puts on robes of mourning, and hell may hold a jubilee." (Finney.) "If there were two heavens, one where Jesus is all in all, and the other with Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians."- (Bishop Weaver.) During the years you have been wearing

these useless ornaments, many immortal souls have gone down to hell with a lie in their right hand, having never heard of the true and only Saviour! The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable and not 'like other folks'; had you not preferred adorning your person and cherishing the sweet, seductive feeling of vanity and pride."—(Dr. Judson.) What, then, ought to be done? Aim directly at pleasing God—dress so as to have God bless you in the dress. Aim at promoting the health of the body; it is God's temple. Dress on sanitary principles. Let the dress be made so as to promote neatness, tidiness, and good taste, not slouchily nor repulsively. Dress so that a sound reason can be given for wearing every article. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

## SOME EXCUSES FOR PRIDE ANSWERED.

O, I desire to look like other people. "Nothing superfluous should be worn simply because it is the fashion." "Be not conformed to this world." "If any man love the world, the love of the Father is not in him." Other professors of religion wear the same fashions. "What is that to thee? Follow thou me."

"Thou shalt not follow a multitude to do evil." Christians should set, not follow the fashion. Why, our minister says there is no harm in adorning the body. "If any man preach any other gospel unto you than that you have (already) received, let him be accursed. I love God and my heart is not set on these things. You may think so, but if all your ornaments were stripped off you would soon find the contrary. "This is the love of God that we keep His commandments." "He that saith, I know Him and he keepeth not His commandments is a liar, and the truth is not in him." One might as well be out of the world as out of fashion. "Ye are not of the world but I have chosen ye out of the world." A dead bird has no use for its feathers. I can afford to wear these things. "Ye are not your own; for ye are bought with a price; therefore, glorify God in your body and in spirit, which are God's." "So, then, every one of us shall give an account of himself to God." I never had the light. "Thy Word is a lamp unto my feet, and a light unto my path." I do not believe it is wrong to dress as one pleases. "If we believe not, He abideth faithful: He cannot deny Himself." "We ought not to please ourselves . . . for even Christ pleased not Himself." Why, I never think of these little ornaments. "Well, if you never think of them, why do you remember always to put them on?" "If any man be in Christ, he is a new creature, old things are passed away; behold all things are become new. When I was

a child I spake as a child, I felt as a child, I thought as a child; now that I am become a man I have put away childish things." It makes no difference how you dress if your heart is right. You might as well say, "It makes no difference how much you lie if the heart is right."

## THE TETZEL INDULGENCE.

In the Luther exhibition at the British Museum, there is the celebrated Indulgence preached by Tetzel, which had so large a place in the early history of the Reformation. The story has often been told how Pope Leo x., in the hope of collecting money for the building of the basilica of St. Peter, appointed commissioners for the sale of indulgences. In Germany the privilege was accorded to Albert, Archbishop of Mayence Cardinal and Prince of the Empire, who was authorised to collect this money, on the understanding that one half of it went to Rome, and the other to the commutation of a debt he had incurred on the purchase of his pall. Conspicuous among the monks employed in the work of distribution was the Dominican Tetzel.

When these merchants entered a town the pontiff's bull of grace was carried in front on a velvet cushion, or on a cloth of gold. It was borne with chant and incense, in procession to the church. Then from the pulpit some preacher descanted on its virtues. An indulgence, in milder Romanist teaching, is supposed to

release only from the temporal penalties of ecclesiastical discipline; but the practice by which it is granted has been often made to minister to the worst vices. Four precious graces were now promised to those who should aid in building the basilica of St. Peter. "The first grace that we announce to you," said the commissaries, in accordance with the letter of their instructions, "is the full pardon of every sin." Next followed three other graces: first, the right of choosing a confessor, who, whenever the hour of death appeared at hand, should give absolution from all sin, and even from the greatest crimes reserved for the apostolic See; secondly, a participation in all the blessings, works, and merits of the Catholic Church, prayers, fasts, alms, and pilgrimages; thirdly, redemption of the souls that are in purgatory. To obtain the first of these graces, it was requisite to have contrition of heart and confession of mouth, or at least an intention of confessing.

The preaching of Tetzel went far beyond even the assumptions of the papal document.

"Indulgences," said this audacious monk, "are the most precious and the most noble of God's gifts. There is no sin so great that an indulgence cannot remit it."

"Consider that for every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory: now, how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in a year, how many in a whole life?.

Alas! these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now by means of these letters of indulgence, you can once in your life, in every case except four, which are reserved for the apostolic See, and afterwards in the article of death, obtain a plenary remission of all your sins!

"But more than this," he urged, "indulgences avail not only for the living, but for the dead. For that, repentance is not even necessary.

"At the very instant," continued Tetzel, "that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies, liberated to heaven.

"O, stupid and brutish people, who do not understand the grace so richly offered! Now heaven is everywhere opened . . . Do you refuse to enter now? When, then, will you enter? . . . Now you can ransom many souls! . . . . Stiffnecked and thoughtless man! With twelve groats you can deliver your father from purgatory, and you are ungrateful enough not to save him! I shall be justified in the day of judgment; but you,—you will be punished so much more severely for having neglected so great salvation. I declare to you, though you should have but a single coat you ought to strip it off and sell it in order to obtain this grace. . . . The Lord our God no longer reigns he has resigned all power to the Pope."

It was against these abominations that Luther protested when he nailed his famous theses to the door of the Church of Wittenberg. They began:

"When our Lord and Master Jesus Christ says 'repent,' he means that the whole life of believers upon earth should be a constant and perpetual repentance.

"Repentance and sorrow—i. e. true penance—endure as long as a man is displeased with himself—that is, until he passes from this life into eternity."

And he proceeded:

"The true and precious treasure of the Church is the Holy Gospel of the glory and grace of God. . .

"It is far better to enter into the kingdom of heaven through much tribulation than to acquire a carnal security by the consolations of a false peace."

Luther sounded in these words the commencement of the struggle in which he was to bear so great a part.

The first complete translation of this particular indulgence appeared in the "Times" newspaper. The task of translation was by no means easy, owing to the crabbed Latin of the original, which does not justify the character for elegant scholarship hitherto attributed to the Court of Leo x. The translation is as follows:

"Albert, by the Grace of God, and of the Apostolic See, Archbishop of the Holy See of Mentz and the Church of Magdeburg, Primate and Arch-Chancellor of the Holy Roman Empire in Germany, Prince

Elector and Administrator of Halberstadt, Marquis of Brandenburg, of Stettin, of Pomerania, Duke of the Cassabi and the Slaves; Burgrave of Nuremburg, and Prince of Rugen, and Guardian or the Order of Friars Minor of the Observance of the convent of Mentz; Nuncio and Commissary specially deputed for the undermentioned purposes by our most holy lord Pope Leo x. throughout the provinces of Mentz and Magdeburg, and the cities and dioceses thereof as also those of Halberstadt, like wise the territories and places mediately or immediately subject to the temporal dominions of the illustrious Princes, the Lords Marquises of Brandenburg, to all and singular the faithful shall see the present letters. Health in the Lord. We make known that our most holy lord Leo x., by Divine Providence, now Pope, to all and singular the faithful in both sexes, who shall extend helping hands towards the reparation of the fabric of the Basilica of the Prince of the Apostles, St. Peter in the City, according to our regulation, beyond those very full indulgences and other graces and faculties which the faithful in Christ may themselves obtain, according to the contents of the Apostolic letters heretofore executed, has also mercifully indulged and granted in the Lord—that they may choose, as a suitable confessor, a secular priest or regular of any Mendicant order, who, after diligently hearing their confession, has the power and the ability, by Apostolic

authority, to plenarily absolve and enjoin salutary penance on them for the faults and excesses committed by the person choosing him; and from sins of any kind, however grave and enormous; even in cases reserved for the said See; and from ecclesiastical censures, even when undergone by a man at the instance of any one soever, with the consent of the parties; or from those incurred by reason of an interdict, and those, the absolution of which has been especially reserved to the said See; except the crimes of conspiracy against the Supreme Pontiff, of the murder of Bishops, or of other superior prelates, and the laying violent hands upon them or other prelates, the forgery of letters Apostolic, the conveying of arms and other prohibited things into heathen countries, and the sentences and censures incurred on the occasion of the importation of the alum of Apostolic Tolfa from heathen countries to the faithful, contrary to the Apostolic prohibition; once in life and in the article of death as often as it shall threaten, although death may not then supervene, and in nonreserved cases as often as they shall seek it and once in life and in the said article of death, and grant plenary indulgence and remission of all sins; also to commute for other works of piety any vows made by them from time to time (the vows of foreign travel, of visiting the shrines of the Apostles and of St. James in Compostella, of religion,

and chastity, alone excepted). The same our most holy lord has also granted that the aforesaid benefactors, and their deceased parents who have died in charity, should become partakers for ever in prayers, suffrages, alms-deeds, fastings, supplications, masses, canonical hours, disciplines, pilgrimages, and all other spiritual benefits, which are made, and can be made in the universal Holy Church Militant, and in all the members of the same. And whereas the devout Philip Kessel, Priest, has shown himself acceptable by contributing his goods to the fabric itself, and to the necessary restoration of the aforesaid Basilica of the Prince of the Apostles, according to the intention of our most holy lord the Pope, and our ordinance, in the sign of which thing he has received the present letters; therefore, by the same Apostolic authority committed to us, which we act upon in these parts, we grant and bestow upon him, by these presents the power and ability to use and enjoy the said graces and indulgences. Given at Augsburg, under the seal appointed by us for this purpose, on the 15th day of the month of April, in the year of our Lord 1517.

"Form of Absolution, as often as may be required during life:—

" 'Miseratur tui,' etc. (May Almighty God have mercy on thee, forgive thee thy sins, and bring thee to life everlasting.) May our Lord Jesus Christ,

by the merit of His Passion absolve thee, by whose authority and that of the Apostolic See, committed to me in these parts and to thee conceded, I absolve thee from all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"Form of Absolution and fullest remission, once in life and in the article of death:

" 'Miseratur tui,' etc. May our Lord Jesus Christ by the merits of His Passion absolve thee, and I, by His authority and that of the Apostolic See, committed to me for this purpose, and to thee conceded, absolve thee, first from every sentence of the greater or lesser excommunication, if thou hast incurred any, and in the next place from all thy sins, by conferring upon thee the fullest remission of all thy sins, and by remitting to thee also the pains of purgatory, so far as the keys of the Holy Mother Church extend. In the name of the Father, and of the Son,and of the Holy Ghost. Amen."

Mr. John Taylor, formerly of the British Museum, now secretary of the Natural History Museum, South Kensington, has directed attention to a remarkable feature in this Indulgence—namely, the occurrence in it, among the exceptions of sins not admitting of pardon, such as "conspiracy against the person of the pontiff, murder of bishops or other superior prelates, laying violent hands on them or other prelates, forgery of Apostolic letters, export of arms and other forbidden

goods to heathen parts," the further grave offence of the importation of alum from heathen to Christian parts, contrary to the Apostolic prohibition, by which the faithful who wanted alum were required to use only that obtained from Tolfa, belonging to the Pope. The revenue obtained by the Pope from the sale of the Tolfa alum was considerable, and it was important that nothing should interfere with its sale, not even the sale of Indulgences.

Beckmann, in his "History of Inventions," tells how Di Castro, having calcined the stone and completed his discovery, appeared before the pontiff, and addressing him thus, said: "I announce to you a victory over the Turk. He draws yearly from the Christians above 300,000 pieces of gold paid to him for the alum with which we dye wool of different colours, but none is found here, but there is a little at the island of Hiscla (Ischia), formerly called Aenaria, near Puteoli, and in the cave of Vulcan, at Lipari which being formerly exhausted by the Romans is now almost destitute of that substance. I have, however, found seven hills so abundant in it that they would be sufficient to supply seven worlds. If you will send for workmen and cause furnaces to be constructed and the stones to be calcined, you may furnish alum to all Europe, and that gain which the Turk used to acquire by this article, being thrown into your hands, will be to him double loss. Wood and water are both plenty, and

BAND OF HOPE UNION. CHORLEY

you have in the neighbourhood the port of Civita Vecchia, where vessels bound to the West may be loaded. You can now make war against the Turk. This mineral will supply you with the sinews of war—that is, money—and at the same time deprive the Turk of them." The Papal Court, which was at first slow to accept Di Castro's statements, caused ample experiments to be made, and the result was a mine of wealth to the Papal Exchequer. A statue was erected to Di Castro by Pius II. in reward of his services.

This inclusion of the sale of alum among the gravest offences not admitting of the absolution granted to common sins is but one other illustration of the extent to which corruption ruled in the Roman Church at the time when Luther summoned his countrymen to the work of reformation.

## CHAPTER XXII.

## RECOLLECTIONS AND REMINISCENCES

For many years Mr. Alfred E. Eccles was associated with the Liberal Association of North Lancashire, and the Liberal Association of the Chorley Division of Lancashire, and became President, but his great devotion to the Temperance cause precluded him from giving undivided attention to political affairs. The undermentioned leaflet, which, by his instrumentality, has been distributed over the length and breadth of the country, is documentary testimony of the battle waged by him against the Liquor traffic. Hundreds of thousands were dispatched, and the cost of postage alone amounted to one hundred and fifty pounds. The leaflet had great effect at a General Election in which the late Mr. W. S. Caine, M.P. was returned to represent one of the Yorkshire divisions. Mr. Caine was a devoted temperance worker. The leaflet dealt with the matter then agitating the public mind in a pointed way, and began by asking the pertinent question: "Do you want a New National Debt?" "The Government"it continued, "are again proposing to compensate Drink sellers.

The result will be the creation of a New National Debt and increased local taxation, which the people will have to pay. If £500 were paid to buy up each license at the rate proposed by the Government, it would take hundreds of years to get rid of the Liquor Traffic. The Debt thus created for the whole kingdom would be about three hundred million pounds sterling. Remember, if this Bill is passed, and all this money is paid, we shall still have drink-selling in full swing, with all the attendant misery, pauperism, and crime.

"Will you permit this to be done? Say emphatically, No! and write at once to your Member to oppose the Bill.

"About the year 1660, when none but Land Owners were in Parliament, these Land Lords made a Law that they should cease to be responsible for finding everything for the Government of this country out of the rents of the Land; and to make up the money, they 'Gave his Majesty Excise duties for ever' and set up another lot of Land Lords, sometimes called publicans, because they collect taxes through the drink they sell, thus saving the pockets of the Land Owners since 1660 more money than all the land in England is worth, but at the expense of the industrial and mercantile classes of this country.

"History has too often proved the truth of the following lines about drink sellers:—

## LICENSED TO SELL.

Licensed to make the strong man weak;
Licensed to make the wise man low;
Licensed the wife's fond heart to break,
And make her children's tears to flow.

Licensed to do their neighbour harm;
Licensed to kindle hate and strife;
Licensed to nerve the robber's arm;
Licensed to whet the murderer's knife.

Licensed his neighbour's purse to drain
And rob him of his very last;
Licensed to heat his feverish brain,
Till madness crown the work at last.

Licensed where peace and quiet dwell,
To bring disease, and want, and woe;
Licensed to make this world a hell,
And fit man for a hell below.

"Who will compensate the Orphans and Widows and the other victims of the Drink Traffic?"

Mr. Eccles was an energetic worker in the political field years ago, and it is noteworthy that at the general election in which the late Duke of Devonshire (formerly the Marquis of Hartington) was returned to the House of Commons, in March 1857, Mr. Eccles rendered yeoman service during the campaign, by delivering a speech which won over the Catholic vote for the Liberal candidate.

Amongst the relatives who attained to distinguished rank in the political world, Mr. George Whiteley, M.P. (now Baron Marchamley, of Hawkstone Park, Shrewsbury), a nephew of Mr. Eccles, may be named. He began his parliamentary career as representative for Stockport in 1893, and having revolted against the Conservative Party in 1899, he was elected in the following year in the Pudsey Division as a Liberal.

As stated in the second chapter, Mr. Eccles married a daughter of the late Mr. George Whiteley, J.P., of of Halifax, whose son migrated to Blackburn in 1852 and afterwards entered into partnership with Mr. Joseph Eccles at Mill Hill. His son, George, was born at Witton Bank, Blackburn, in 1855, and he received his education at Malvern College; also at foreign universities. Mr. Whiteley, junior, was a prominent figure in the public life of Blackburn, and was Mayor of the Borough in 1884, "a position never before and never since occupied by so young a man." He was chief Liberal Whip for several years in Campbell-Bannerman's Government. He relinquished his parliamentary duties in 1906, and was appointed a Privy Councillor in 1907, a peerage being conferred upon him in 1908. Another nephew, Mr. Herbert Whiteley, has represented Ashton-under-Lyne in the House of Commons, and also became Mayor of Blackburn.

Another distinguished relative was the late Major-General Cuthbert Eccles, C.B., Fenton House, Lancaster. He was born in Dublin in 1832, and joined the "Fourth King's Own" afterwards known as the Royal Lancaster Regiment, in 1852. Two years later he went out to the Crimea, where he carried the colours of his regiment, and went through the battles of Alma and Inkerman. He took part in the siege and witnessed the fall of Sebastopol, being over 100 times in the trenches. He also served in Malta, Halifax (Nova Scotia), and went through the Zulu war in 1878. It may be mentioned that Major-General Cuthbert Eccles opened the Drill Hall at Chorley. He had control of military affairs in North Lancashire for many years.

This reference recalls one who reached a very high position in the French Army, and with whom Mr. Eccles has co-operated in the Anti-Tobacco crusade. Monsieur Emil Francois Decroix in the year 1877 founded the French Anti-Tobacco Society, and it is said of him, that he might, had he so desired, have attained to a higher and more lucrative office, but having long seen the great evils which are so commonly associated with the use of Tobacco, he patriotically sacrificed his prospect of increased honour and augmented pay to enter on a campaign against one of his country's worst enemies—tobacco smoking. Mr. Decroix had been a smoker since his 14th year, but

becoming convinced of the folly abandoned the habit, and through the medium of the Society mentioned of which he was President, carried on a very successful campaign against the use of Tobacco in every form. In a letter to Mr. Eccles, dated June 11th, 1897, M. Decroix wrote as follows:—"You have already made so many generous contributions to the Anti-Tobacco Society of France, that I scarcely know how to express my gratitude for the additional gift of £10 to the funds. If the majority of mankind are blind or indifferent to the ravages of the tobacco scourge, which often leads to alcoholism, happily there are still some enlightened men who being devoted to their fellows, sacrifice their time, and labour, and money in the endeavour to make them aware of the dangers lurking in the habits, with the view of preserving present and future generations from them and the youth of the land in particular. You are amongst these men of noble heart and good-will, and your new treatise on "The Effects of Tobacco" is of this fresh proof." ,

The letter was written when M. Decroix was 76 years of age, and it may also be mentioned that he had attained to the distinction of being an officer in the Legion of Honour. Before his death he settled a great portion of his fortune to the French Anti-Tobacco Society. Mr. Eccles was a Vice-President of the French Anti-Tobacco Society, and he has rendered liberal support thereto for many years.

This work would be incomplete without reference to a Temperance worker of whom Mr. Eccles retains tenderest memories, viz., Mr. George Dixon, Senr., of Great Ayton, in whose honour a unique birthday gathering, was held on February 10th, 1903. The longevity of Temperance workers is eloquent testimony to the principles which they not only preach, but practice, and on the occasion upon which Mr. Dixon celebrated his birthday he had reached the ripe age of 91 years. "The dear old man was then in good health, had a clear countenance, a steady hand, good memory and sight. His hearing was also good and he recognised old friends remembering their names as well as fifty years ago." It was Mr. Dixon who first introduced Mr. Eccles to Miss Annie Fothergill, who afterwards became his wife.

The following is taken from "Helping Words" (1902), and it is interesting from the fact that the writer of the article entitled "My First Sermon," was the Rev. J. D. Jones, B.D., President of the Congregational Union of England and Wales (1909).

> "There is one sermon no preacher ever forgets, and that is his first sermon. During the course of his life he may preach hundreds and thousands of sermons many of which may completely pass out of his memory—but however long he lives, and however many sermons he preaches, he will never

forget his first. I have been preaching now for some fifteen years. Many sermons that I have preached during that time I have utterly forgotten. But everything connected with my first sermon is as vivid in the recollection as though I only preached it yesterday. Very likely those who listened to my poor first attempt have forgotten it—but there is one who can never forget, and that is the the preacher himself.

"When I begin to ask myself how I came to preach my first sermon, there rises up before me the figure of a friend of my early days—himself happily still alive and doing earnest service in the Master's cause—and I put it all down to his account. In a little village (White Coppice) about a couple of miles from my home, there was no church or chapel of any kind, but the millowner of the place, Mr. Eccles (himself a Christian man), set apart a large room in his mill for the purposes of worship, and there each Sunday services were held, the preachers coming for the most part from the town in which I lived, and being drawn from all denominations. My friend astonished me one day by asking me to take one of the services. I shrank from the responsibility, and peremptorily declined. My friend, however, scarcely knew what it was to take a refusal, for importunity he could almost rival the widow of Scripture, and at last his importunity

prevailed. Yes, that is the history of the genesis of that first sermon. My friend persuaded me, and I did preach. I had been a Sunday School teacher for some years, but to teach a small class in the school is one thing, and to preach to a congregation of adults is quite another. I can recall the trepidation and fear that fell upon me as the day drew near. My sermon—such as it was—had been all written out, but even the fact that I had it all written out and fully meant to read it, did not and could not banish my nervous dread. At last the day came, a sweltering summer day with a blazing sun. I walked the couple of miles that separated our town from the village, reading my sermon and pondering over it as I went. When I reached my destination I found, to something like my consternation, that the congregation, owing to the great heat, had abandoned the mill-room for the open air. I could not blame them; under the circumstances it was the natural thing to do. But an open-air service was not what I had anticipated, and this change in the arrangements about filled my cup of unhappiness.

"I can remember the scene as though it were before my eyes this moment—the great trees, the little stream, the congregation sitting in the cool shade. It was an ideal spot for an open-air service —though the preacher that day, heat or no heat,

would have much preferred the mill-room. They had arranged a desk for the preacher—but on the uneven ground the desk itself only maintained a kind of precarious balance. There was no leaning upon it, or gripping it for support—it needed support itself. The first part of the service passed without any untoward occurrence. Then came the sermon. I have said that I had it all written out and fully meant to read it. But as the old proverb puts it—man proposes, God disposes, and it was not in the Divine plan that I should use the 'paper' that day. In spite of the heat there was a light breeze blowing about; before I had been speaking five minutes, the breeze began to play with my loose sheets, and it soon became evident that if I did not want to see them flying here and there, I had better put them back at once into my pocket. It was extremely disconcerting to a beginner, but after lifting up a brief prayer to God for help, I put my paper away, and spoke out of my heart the simple message I had come to deliver.

"What did I preach about? Well, like most beginners, I chose a great text. When a preacher begins to preach, the evangelistic passion is usually strong within him.. That is what impels him to speak—his desire to turn sinners unto God. Years of study and experience widens a man's interests. The student who has been for six years in college

discovers that religion is intimately connected with philosophy and ethics and sociology, and so philosophical, ethical, and social themes find a place in his preaching. But the beginner knows little or nothing about these things. He wants to see men converted, and so he deals always with primary themes. He faces his congregation with the great alternative. He feels constrained to put before them the way of life and the way of death, and he fondly believes that he has only to set the choice clearly before them for them to choose life, and so I preached on words in Ezekiel, 'Turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?' I do not know whether any good resulted from the first sermon which I preached fifteen years ago, but the day I preached it is a never-to-be-forgotten day in my life, and that little spot by the running water underneath the great trees in that Lancashire village, where I was first privileged to declare in however halting a fashion the unsearchable riches of Christ, will be holy ground for me for ever."

Where virtue dwells on high, the gods before,
Have placed the dew that drops from every pore
And at the first to that sublime abode,
Long, steep the ascent, and rough the rugged road.
But when thy slow steps the rude summit gain,
Easy the path, and level is the plain.

Hesiod.

Mr. Eccles helped to found the Church of England Temperance Society. He was a member of the Church Temperance Council for all England, and on the committee of the Northern Province of York. He is still a Vice-President of the Manchester Diocesan Temperance Society.

He is a supporter of the United British Women's Emigration Association, the object of which is to arrange for the protection of suitable persons of all classes especially women, who desire to go to any British Colony. Mr. Eccles has long encouraged this work and to each person who emigrates upon his advice a suitable donation is given.

At the moment of going to press, several young men have sought Mr. Eccles' advice regarding emigration to Canada and New Zealand, and they have received advice and help in a practical way.

The articles from his pen on "The Evils of Fermentation" incorporated in this volume attracted much attention at the time of publication, and led to him becoming a member of the Sanitary Institute of Great Britain.

Mr. Eccles always had a great admiration for the poet Longfellow, and he recalls with pleasure the fact that when the illustrious poet arrived at Grasmere on a particular occasion, he and Mrs. Eccles were there and their names are altogether in the visitors' book.

## SELF-DENIAL.

The low desire, the base design
That makes another's virtues less,
The revel of the ruddy wine,
And all occasions of excess;

The longing for ignoble things,
The strife for triumph more than truth,
The hardening of the heart that brings
Irreverence for the dreams of youth;

All thoughts of ill all evil deeds
That have their roots in thoughts of ill,
Whatever hinders or impedes
The action of the nobler will;

All these must first be trampled down
Beneath our feet, if we would gain,
In the bright fields of fair renown,
The right of eminent domain.

Longfellow.

Another interesting recollection is that Mr. Eccles met Miss Wordsworth at the Crieff Hydro in Scotland and that lady was greatly pleased to hear Mr. Eccles quote from the works of her illustrious relative the poet Wordsworth.

An experience of Benjamin Franklin is strikingly encouraging to the water drinker. "At my first admission into the printing-house (Palmer's Bartholomew Close)," he says, "I took to working at press, imagining I felt the want of bodily exercise I had been

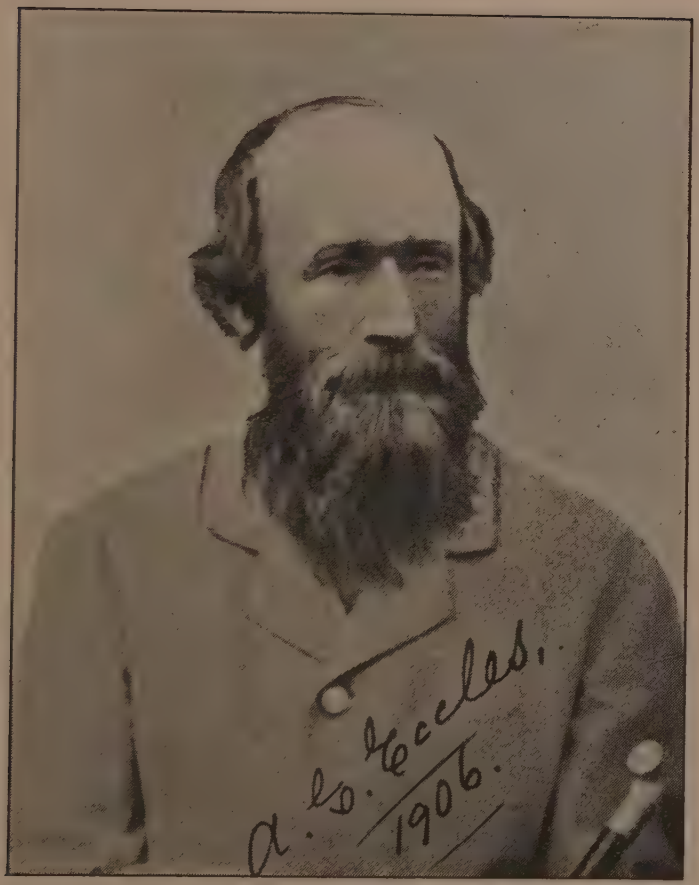
used to in America, where press work is mixed with composing. I drank only water; the other men, fifty in number, were great drinkers of beer. On one occasion I carried down stairs a large forme of type in each hand, when others carried but one forme in both hands. They wondered at this and several instances, that the Water American, as they called me, was stronger than themselves who drank beer. We had an ale-house boy, who always attended at the house to supply the workmen. My companion at press drank every day a pint before breakfast, a pint at breakfast with his bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about six o'clock, and another when he had done his day's work. I thought it a detestable custom; but it was necessary, he supposed, to drink strong beer to be strong to labour. I endeavoured to convince him that the bodily strength afforded by beer could only be in proportion to the grain or flour of the barley of which it was made; that there was more flour in a pennyworth of bread; and, therefore, if he would eat that with a pint of water it would give him more strength than a quart of beer. He drank on however, and had four or five shillings to pay out of his wages every Saturday night for the vile liquor; an expense I was free from. And thus those poor devils keep themselves under."

General Harrison, President of the United States once said: "I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkards' graves, and all from the pernicious habit of wine-drinking. I owe all my health, happiness and prosperity to that resolution."

The literary productions by Mr. Eccles incorporated in this volume, have been selected for their bearing on the great work of his life, and that it was always uppermost in his mind is shown by the following lines, which were written on the spur of the moment when complying with a young lady's request to write something in her album:—

"No tongue can tell,
No artist paint
The evils wrought by Drink,
Nor can recount
The havoc wrought
By Drugs of varied sort,
Vendors of which
Grow quickly rich
Beyond the dreams—
Of Avarice."

1st November, 1906.


A. S. Eccles.
1906.

## CHAPTER XXIII.

## IN APPRECIATION.

As soon as it was known that the Biography would be issued at the time when Mr. Eccles would have attained the 80th year of his age, many letters of appreciation reached the compilers, and their character being so thoroughly in harmony with the other contents of this volume, they have been reserved to form a special and closing chapter of a work which is issued to carry its fervent message to the world, in the belief that "whatever enlarges hope will also exalt courage."

Mr. Robert Brown, Editor and Senior Proprietor of the "Macclesfield Courier and Herald," expressed himself as follows:—

> Eighty years! Nearly three generations of men. What a wealth of experience and reminiscence the words imply; what changes they embrace - the rise and fall of nations and peoples, the many and important discoveries of science, the glorious achievements of art and literature, the making and breaking of friendships, and the evolution and progression of the race in general. Few men

comparatively are privileged to reach the octogenarian period, and fewer still reach it with faculties alert and vision undimmed. This unique blessing has been conferred on our esteemed friend Mr. Eccles, surely a reward of Providence (may one say it reverentially?) for his long and useful life's devotion to the service of the Master, and therefore, the happiness of his fellowmen. When the century was in its infancy, it was my great privilege to meet Mr. Eccles at a Welsh watering place, and to benefit in a singular degree by the genial intelligence and generous-hearted kindliness of disposition which are his striking characteristics. The few days of intellectual enjoyment experienced have been to me a never-failing fund of pleasant reminiscence, and indelibly mark a milestone on life's journey, which showed the parting of the way, and the commencement of a friendship which only the Great Leveller can interrupt. How pleasant are the recollections of that fruitful meeting. I have never met a man more genuinely desirous of making the best, not only of his own life and opportunities, but of the lives and opportunities of those around him, and though I had heard and read much of Mr. Eccles before I met him, I have since realised that I was but poorly informed of his real character, his varied information, his marvellous

memory, and his readiness to instruct and give his fellows the benefit of all that he possesses. Some men pass through life like sponges; taking in all they can absorb and giving out nothing. How different is the unselfish disposition of our venerable friend, who from early life has realised that it is more blessed to give than to receive, and has practised that sentiment in its highest and best sense. No man can be in Mr. Eccles' company for an hour without realising that he has met one of Nature's gentlemen, withal a God-fearing, soul-serving follower of Christ; one who keeps ever before him a high ideal of Christian duty, and whose delight is to feel that he may be able to leave the world better than he found it. And that he will do so, God knows, as well as many thousands of men and women whose lives have been made happier and better by his having lived."

Mr. J. W. Hopkins, of Gloucester, Grand Superintendent of the Grand Lodge of England, International Order of Good Templars (Juvenile Dept.), wrote:—

"The 'life and works' of our dear friend should prove a valuable stimulus and encouragement to every young person starting out in life, who has a high and holy ambition to make that life not only a happy and successful one, but a source of blessing to others.

"I should like to be permitted to bear my humble testimony to the splendid work which Mr. Eccles has done. The two features which have struck me most forcibly during the many years in which I have been privileged to enjoy his friendship are his interest in education and his love for the children and young people His experience has been so great and varied, and his advice is always worthy of attention, and many are those who have received from him new ideas and have profited thereby.

"To the Juvenile Department of the Order of Good Templars he has rendered during a long period of years inestimable service. Many hundreds of Juvenile Temples in England and other countries owe their foundation to his generosity, and large have been the sums of money that he has sent to establish District Councils as well as to found and assist in maintaining the National Council of England. Other countries have also benefited largely by his generous and repeated benefactions. He thoroughly believes in the policy of beginning and sustaining temperance and other good work among the young, and the older he grows the younger he becomes in his sympathy with young life, and his desire to save it from the numerous besetments that would blight and destroy it. Many are the letters I have received from hard-working

and disheartened superintendents, telling of encouragement and cheer that have come to them through the timely help afforded by Brother Eccles."

The following is the testimony of Mr. John Crumblehulme, Fernhulme, Lostock, Bolton:—

"I know of no greater Christian Philanthropist than Mr. Eccles, whose life commands my wonder and admiration. He has distributed more books, booklets, pamphlets, and tracts than any other man in the United Kingdom, his object being the moral, spiritual and physical uplifting of the people, particularly of the young.

"To every movement striving towards these ends he has always displayed warm-hearted sympathy and generous benevolence. Not for any sect or denomination has he lived and laboured, but for the good of all mankind. With counsel and encouragement he has influenced the lives of thousands of young men and women.

"Personally, I owe him more than I can express, both in my private and public life. Without his great kindness my endeavours would have been greatly limited, and I am only one of the many whom he has lifted to spheres of usefulness. To the Temperance movement he has been a pillar of strength, always in the forefront of the army.

"As an able exponent of the scriptures he has

done much to spread the Bible throughout the world. I question whether any man has done more in the realm of religion, social reform and progressive politics than Mr. Eccles, and I can say with confidence that no man has exerted a greater influence over me for everything that is noble, pure and good, and to him I shall ever be profoundly grateful."

The Rev. David Critchley, of Tockholes, wrote:—

"To know and enjoy the fellowship of a good man is one of life's greatest blessings. I am grateful to God that it has fallen to my lot to enjoy the fellowship of a few such souls, who lived to honour God, and to serve humanity. Their example and influence have enriched my own life, and inspired me on to life-helping activities, such as have made my life-work one that has meant far more of good to the world than would have been the case, had I not come under the gracious influence of these noble souls. Nineteen years ago, I made the acquaintance of my good and much esteemed friend, Mr. A. E. Eccles, and I account it one of the greatest privileges of my life to have enjoyed the friendship, sympathy, and counsel of this good and remarkable man. I owe more than I can express to him for his wise counsel and encouragement to me as a man, and a Christian

minister. Few have such a mind, and knowledge of men and movements as he. I have never met another man with a memory like his. With wonderful correctness he can describe most of the principal men who have made English History during the past sixty years. And few men have such a knowledge of political, religious, and temperance movements. Contact with Mr. Eccles has strengthened my own religious life greatly. During his long life, he has exercised a very great influence for good over many lives, and I willingly bear my testimony to his inspiring influence. I thank God I ever knew him. He has done a great work in promoting righteousness and temperance."

From Mr. James Marsden, of Dorning Street, Wigan:—

"To say anything commendatory of A. E. Eccles is like gilding gold. With my family I have counted it a great privilege and advantage to exchange visits with Mr. Eccles, and his worthy and gifted partner of later years. A few hours in their company has an exhilarating effect, like a bath of bright sunshine and a blow of pure mountain air the refreshing and uplifting being of a spiritual and moral character, rather than a physical one. It is said of our Divine Master that 'he went about doing good and healing all that were oppressed of the

Devil." That was but another way of saying that the incarnated Creator of mankind was the Divine instrument for the removal of every barrier to the spiritual and temporal happiness of the human race. Our now venerable friend has devoted a long, pure, and self-denying life to following in those footsteps. Such a career does not look for, or receive, adequate recognition in a world whose current is always downwards—away from God; but "he shall receive his reward." The present is a "peace that passeth all understanding," and the future of glory unspeakable yet to be revealed."

From Mr. Herbert Knott, J.P., of Sunny Bank, Manchester (formerly of Ashton-under-Lyne).

"It was as a youth in my late 'teens' that I had the good fortune to make the acquaintance of Mr. A. E. Eccles, and this acquaintance rapidly developed into a very true friendship, which has now lasted for more than a generation. Having had the privilege on many occasions of spending some days under his hospitable roof, I have had special opportunities of learning to know him in a real way It is to him that I am initially indebted for any convictions I have on the Temperance question, and any little service I have been able to render to the Temperance cause has resulted from his personal influence and teaching in my earlier life. Apart from this, I owe a great deal to the influence of

his most logical mind and powers of reasoning. In small things, as in great, he always acted on principle, utterly heedless as to whether such action made him appear 'singular' or otherwise. He was always able to give a reason (and a good one too), for doing anything which might appear to others to be 'odd.' But he never acted differently to others, either as regards dress or mode of life, just for the sake of differing from others; his reason was always that he might most nearly follow what he conceived to be the intention of his Maker, as shown in His Word, and in the book of nature. Unselfishness has always been one of the most striking features of his character, personal convenience, trouble, or expense, never being considered, if, by the sacrifice of these he could help others—and this, not only in the interests of his personal friends, but of any and every person, however humble, however young, to whom he felt he could render a true service. One way in which his very logical mind has led him (and a very practical way it has been), was to seek to prevent mischief, rather than to repair it when done; not that he did not heartily approve of efforts to heal disease, or reclaim the drunkard, but he would point out that for one person who was on the look-out to prevent either social or physical evils, there were a dozen who would come forward after the mischief was

done, to try and repair it, however expensive or impossible such work might be. Long may his memory be kept green, that it may inspire many others to lives as pure, unselfish, and helpful as his."

Mr. J. Parry, Waterworks Engineer, Liverpool Corporation, wrote that his acquaintance with Mr. Eccles commenced through his interest in the Rivington Waterworks of the Liverpool Corporation, which adjoin Mr. Eccles's property, and include an important stream that passed his door. He added:—

"I soon discovered in him a congenial friend, and a strong advocate of temperance and of the simple life, long before those causes became popular. I well remember an early conversation with him—quite a generation ago—in which, while deploring the decaying physical stamina of the manufacturing population he remarked very emphatically 'we must get back to the land.' It was the first time I had heard the expression, which to-day every land reformer is repeating. Mr. Eccles is the most remarkable example I know of the effects of temperate and sensible habits in prolonging life, and he has certainly prolonged his life to good purpose. For he has devoted it unselfishly to the welfare of others and has done so with a bright Christian outlook and faith that we may all emulate."

## ACROSTIC LETTERS.

To Brother A. E. Eccles.—

**B**less the Lord there yet are found
**R**ight Good Templars all around;
**O**pen purse and open heart:
**T**win brothers, 'twere a sin to part.
**H**owe'er that be, 'tis plain to see
**E**ccles is "A. one," and long will be
**R**enowned alike on land and sea.

**A** grand Good Templar; worthy Brother;

**E**ver at work to save another:

**E**xcelsior! is our hero's glory:
**C**ome and help's" writ on his flag.
**C**hristian worker, young or hoary,
**L**abour always, never lag.
**E**ternal bliss will be your wages,
**S**heltered in the Rock of Ages.

**P**atriarchs, prophets, saints and sages,
**G**ood Templars of the by-gone ages,
**W**ill strike their harps when Christ the Son,
**T**riumphantly, says, "Friend, well done."

Bro. Joseph Cooper.

**A**nother turn Time's hour-glass now doth bring,

**E**'en four-score years, less one, to-day we trace;

**E**vents, long passed, may yet in memory cling:
**C**onflicts and victories, won by God's good grace.
**C**alm and serene be now thine eventide;
**L**engthened yet more; each fond desire supplied:
**E**ach day its pleasures bring—both sweet and tranquil too:
**S**o, living long, and living life, anew.

On Mr. Eccles's birthday April 13th, 1909.

Mrs. Whittingham, Seaholme, St. Annes-on-Sea, wrote:—

"That her recollections went back for the very long period of 45 years. Her first impressions on Temperance were gained when Mr. Eccles—whom she described as "an enthusiastic gentleman"—asked for the loan of a cart. He desired it to be placed in the lane near to the house, and in close proximity to the village of Wheelton, the object being to address the passers by. Quite a crowd of people assembled to hear Mr. Eccles, but a number of men from the 'Golden Lion' being greatly vexed that the speaker should be so very enthusiastic about Temperance, brought out a jug of beer, and tried to shout him down. For a while

they succeeded, but my father (Mr. Hoyle), thinking the young gentleman was in the right, spoke out boldly saying that if only he had his life to live over again, he would certainly be a teetotaller. The crowd only laughed, and so great was my father's anger, that he, being an impulsive man, fetched out a long carriage whip, and drove them off, telling them to take the insulting jug of beer away. He being the master of the village mill, they were nonplussed at his commands, and they afterwards returned to hear the address. There were divided opinions, but cards were distributed for signature. Those who took the pledge that day never had occasion to regret the step, and the homes of their families are to-day bright with the temperance influence of 45 years ago. Often I used to think that Mr. Eccles spent too much money and time in the early days of the struggle, but once when my father thought he would chide him, Mr. Eccles remarked, 'my dear friend, I would rather do my little part to make a sober nation than leave a fat will!' The message struck home, and after that we were always encouraged in our love for all Temperance work, and did what lay in our power to spread it by word and song. Many families round Wheelton, Withnell, Brinscall, and district, have to thank Mr. Eccles for literature supplied, as well as the Band of Hope in connection with the places of worship."

Mrs. Whittingham retained her enthusiasm for the cause, and in 1897 she wrote to Mr. Eccles:—

"At last we are forming a local branch of the British Women's Temperance Association."

The interesting letter concluded with the following lines:—

"I know both your hearts will rejoice to hear this; you must do when I remind you that I am one of your dear husband's training in this work; a pupil who is handing it on to my children, and please tell Mr. Eccles. Is it not 'Bread cast on the waters seen after many days?' "

On December 6th, 1907, the Rev. William Mottram, Temperance Secretary of the Congregational Union of England and Wales wrote to Mr. Eccles as follows:—

"In the hard fight against alcohol gifts like yours are a gracious benediction, giving rise to thanksgiving to our Father in Heaven. I do not know that I have ever had a more exhilarating half-hour than I had to-day in the reading of the "Brief Sketch" of your life. It is a pure idyl. To me it brings up a blessed past, now a part of my own life. Thank God for the past; thank God for the present; and what a blessedness of praise there is for us in the future. Thanks for the books enclosed. The catechism is immensely improved. Our anti-tobacco crusade has grown magnificently. Of that you are the beneficent parent."

The testimony of Mr. David Sankey, of Abbey Village, is cheering evidence regarding the abiding influence of the Temperance teaching given in the Band of Hope.

"I became one of Mr. Eccles's Band of Hope boys in the year 1872, for it was through his suggestion and help that the Abbey Village Band of Hope was formed, and at which I signed the pledge. Shortly afterwards he instituted the Lifeboat Lodge of Good Templars, at Brinscall, and the friendship formed in those memorable days has continued unbroken to the present time. It was Mr. Eccles who first prevailed upon me to visit the Sunday School at White Coppice, for the purpose of giving an address to the scholars. The duty was undertaken with diffidence, but at the close of the service, Mr. Eccles's words of cheer led me to decide to try again, and from that first effort years of service have resulted. I have also happy recollections of four years spent in his service. During the great Licensing Agitation of 1902, I travelled throughout the county, and everywhere Mr. Eccles was esteemed as a great Temperance philanthropist.

"Mr. Eccles has guided many towards a better life, and I have often marvelled at his solicitude for the welfare of others. Personally I owe a great deal to him—for advice as to lines of study on social and economic questions and his helpful guidance during very many years."

In acknowledging a gift of literature to the National Hygienic League in November 1907, Mr. T. Bowick, one of the Executive Committee wrote: "I never knew but one front rank man besides Mr. A. E. Eccles —that did the work with which he has charged himself in carrying out, namely, the circulation of the printed page. I refer to the late Mr. Martin Hope Sutton, of Reading, the head of the great seed firm, who found in the work he was doing that he got greater result of actual usefulness than by any other effort."

Terrington St. John's Vicarage, Wisbech:—

"Hearing that a sketch of Mr. Eccles' 'Life and Works' is in the printers' hands, if not too late, I shall esteem it an honour to add my humble testimony—after an acquaintance with him for nearly thirty years—to the persistent, consistent, and generous life work in every good cause of Mr. Eccles, one of England's noblest sons. God grant that he may be spared to his fellowmen for many years to come, is the sincere prayer, with best wishes of

Yours sincerely,

W. J. Spriggs-Smith (Vicar).

The following reference by Mr. James Horrocks, of White Coppice, is of the intensely practical character which would be looked for from one who has been in close contact with Mr. Eccles for a period

of nearly 21 years, and for some time as his private secretary. He yields to no one in admiration of a remarkable personality and of one with whom it has been his privilege to be so happily associated. Although writing with the delicacy natural to one who has daily served a gracious employer the testimony speaks volumes. He wrote:—

"As an eye-witness of the manifold and gracious deeds which will be recorded in 'The Life and Labours' of Mr. Eccles, I am proud to be privileged to be a humble instrument in his service. Its pages will be an illuminating record of a well-spent life, and of abundant labours in the Master's service. I am reminded of the passage in 'Lowell's Holy Grail,' which says that

'The Holy Supper is kept, indeed,
In whatso we share with another's need;
Not what we give, but what we share,
For the gift without the giver is bare,
Who gives himself, with his alms feeds three,
Himself, his hungering neighbour, and me.'
(Vision of Sir Launfal).

"The unwearying endeavours of Mr. Eccles are a genuine inspiration to those around him, and one is filled with wonder at his boundless generosity. Many who have experienced the pains of adversity have through him been enabled to turn the tide, and afterwards become successful business men,

and pillars in the causes of Temperance and Religion. Many an earnest Christian worker has had his life prolonged through the practical sympathy extended by Mr. Eccles. It only needed that he should become acquainted with the fact that one was laid aside by illness for help to be speedily given. I have seen him pack with his own hands every appliance essential for the treatment of Bronchitis , such as inhalers, fomentation pads, vests, binders, invalid foods, etc. for dispatch to the suffering patient. Mr. Eccles has even taken blankets from the house—others not being readily obtainable at the time—for use in some sick room in the neighbourhood. 'Where are you going, master?' I queried on one occasion, 'You look big!' The truth was that beneath his greatcoat were a couple of blankets, and with these he was hurrying to an invalid who was in need. That explained Mr. Eccles' stout appearance, as all who have known him are well aware that his life has been of too self-denying and energetic a character for him ever to become corpulent.

"When the Revised Version of the Bible was published, his first purchase of Bibles and New Testaments weighed one and a half tons, and these were dispatched at Mr. Eccles' expense to almost every part of the British Isles. He was particularly anxious that the books: The Scientific Temperance

Handbook, The Truth about Intoxicating Drinks, and Total Abstinence should be widely distributed.

In the year 1897 alone, books to the value of £1,400, apart from tracts, etc., were sent out to all parts, and all carriage paid. This work has been continuous and in 1907, 2,700 parcels, each weighing ten pounds, containing books on religious, temperance, health and kindred subjects were dispatched. Parcels of literature have also been sent to Africa, New Zealand, Tasmania, America, etc. At one time when I was suffering from an attack of typhlitis, brandy was ordered by the doctors, and I was practically given up by medical men, but a dear friend of Mr. Eccles said "you must see Mr. Eccles first" for he is a teetotaller. That advice was followed and Mr. Eccles proved equal to the task. He speedily found something to take the place of brandy, and I recovered, thanks to my benefactor.

Only those who know the homelife of Mr. Eccles know the depth of his love of Christ, and his true worth. His faculty of drawing one on to the consideration of vital topics is well known and I have often been exercised in thought on Bible subjects in that way, when he has always been ready with a correct and apt scriptural quotation. The best of all is that Mr. Eccles carries out in his daily life that which he has so strenuously taught, and his

influence on my own life has been greater than I can express in writing.

From Mr. John Edwards, Past Grand Councillor of the Grand Lodge of England.

When Mr. Eccles was first known to me forty years ago, his views were not fully appreciated, but when we met as officers in the Good Templar organisation it was quite differen. Mr. Eccles, in his usual way, advised a certain action, believing that I had a natural adaptability for it. His keen perception of character was immediately followed by a practical suggestion, and knowing it to be impossible for me to bear the expense of doing the work which he desired should be done by me, he placed with the Treasurer an ample sum of money to cover out of pocket expenses in the performance of all duties in connection with my office. For some four years I travelled in North-east Lancashire, advocating the principles of "Prohibition of the Liquor traffic," and pressing the electoral policy of the Good Templars. The financial assistance, the sound advice and the genial co-operation of Mr. Eccles in the work, not only strengthened me in my abstinence principles, but endeared him to me. A man who from his social position, could have associated continually with society quite different in character from that of those he was lifting up day

by day to that manhood he so nobly represented in himself.

In 1878, I went into business at Manchester, and became Honorary Secretary for a large movement for holding public temperance meetings in the largest halls in Manchester, and by its operations over 30,000 temperance pledges were taken, and these passed through the hands of the secretary, and on to the various temperance organisations, so that societies could look after those who had signed. It can, with confidence, be said that many a home was blessed, and many a soul saved in consequence of the mission.

Another and important result was the passing to other organisations of at least a dozen of the best temperance lecturers, many of whom are in the temperance service to-day. The Eccles and the Spences were the greatest subscribers to those Manchester Missions. About this time I became the District Chief Templar for South-east Lancashire and induced the Grand Lodge of England to hold its annual meeting at the Town Hall, Manchester, A. E. Eccles being at this time Treasurer of the Grand Lodge of England. One hundred and thirty-six Good Templars at this meeting were made members of the Grand Lodge of England.

No doubt the action taken by Mr. Eccles between 1857 and 1878 prepared the way for these great

events and the effect of his foresight, generosity and geniality was then, and is still to be seen in the happy lives of the people who have come under his influence. He has stimulated, supported, and helped forward movements, as well as organisations, to an extent that cannot possibly be enumerated.

My own life's work could not have been what it has been without Mr. Eccles. My work is similar to that of many others whom I have known, and in placing my own case before the readers of this biography, it is not done in glorification of what I, by God's grace, have been permitted to do, but to bear witness, in common justice, to the fact that in the hour of need, my hands were held up by Mr. Eccles, and had it not been that he acted as he did, I believe, by the Divine Spirit so to act toward me and many others, much of the work which has been so acceptably done could not have been accomplished. It is but reasonable to suppose that other lives have been similarly energised as mine was. Forty years ago I stood alone in my own family as a teetotaller. To-day I am able to count nearly forty living workers in Good Templary, all connected by some family tie.

More than fifty million leaflets have been distributed anywhere and everywhere, and I could give many instances of conversion by the "silent messengers." I have been a privileged agent in placing

some of his books where good fruit has been produced. Clergymen of the Church of England, pastors of Congregational, Baptist, and Unitarian churches and other places of worship, have accepted gifts of books, which they have acknowledged again and again to have been of immense value to them. No estimate can be formed of the good done in this way by Mr. Eccles. Besides preachers of the Gospel, hundreds of teachers, both in Sunday and day schools, have been enriched in knowledge by gifts of suitable books, and how greatly the lives of the young have been influenced by the issue of the millions of tracts on narcotics, tobacco, and the Four-fold pledge, I dare not even surmise. Suffice it to say that after I became a convert to the Four-fold pledge at a Juvenile Temple, I carried my principles forward, and it was my privilege to persuade all the members of my Sunday school class—over thirty boys, from twelve to sixteen years of age, to sign the Four-fold pledge, and some of the fathers became sober men through the influence of their sons who have signed the pledge and ultimately became trusted temperance leaders.

Mr. Eccles's tobacco leaflets have been of immense value, and to myself personally the pledge has been of incalculable benefit, especially in my personal health, and work amongst the young. In this I am simply a sample of what may be found in

many parts of the United Kingdom, in the Colonies and many other parts of the world. At one period I remember Mr. Eccles as a strong advocate of female—especially good Christian female workers' emigration. I had experience in this, and know of cases that proved to be not only an advantage to the emigrants, but to the cause they advocated, and Australia, New Zealand, and Canada are the richer because of the generous action of Mr. Eccles toward earnest and thorough going working females in the cause of Christ.

"One of the many good things I must mention to my friend's credit is his thorough-going advocacy of good teeth. Over 30 years ago Mr. Eccles entered on a crusade against bad teeth, and 'I testify that which I know.' He has been the means of prolonging the lives of hundreds of temperance men and women. Amongst my own immediate friends and co-workers I could count scores of persons who have enjoyed their food more, and probably lived a dozen or so years longer, through being advised and assisted by Mr. Eccles to get new teeth. Call this by whatever name you like, I simply say that the lives of good men and women are valuable, and the man who by his counsel, generosity, or other means adds to their longevity is doing good, and serving God in the most practical and praiseworthy manner. A full reward

awaits him, not at our hands here on this earth, but at the feet of Him whom he has faithfully served for a period of years rarely given to man to live. He was possessed of faculties that would have taken him on to the highest scientific positions, had he thought more of himself and less of his brothers and sisters in the mill, factory and workshop. The many thousands of little speeches delivered, always in a most gentlemanly manner, have done more good than human tongue can ever tell."

A leaflet in a letter, so small a thing to send,
And yet God's great Salvation may on its course attend;
Some tempted soul or weary, a longing heart opprest,
May, through its timely coming, find heaven's eternal rest.

A leaflet in a letter;—who has an unsaved friend,
And will not God's own offer of full forgiveness send?
Who would not on its cover someone's dear name just write,
To see in Heaven the letters formed in unfading light?

A leaflet in a letter,—it brings a joyous song
Among the white-robed angels, the grand angelic throng;
Its mission and its triumph are echoed round the throne,
For God needs not the mighty to gather in His own.

## CHAPTER XXIV.

### CONCLUSION.

From his boyhood, peacefulness was ever a strong characteristic of Mr. Eccles. It is a fact that when at the Friends' College, Tulketh Hall, a fellow student in a fit of anger stabbed Eccles with the blade of a large pocket knife. Although urged by the other students to inform Mr. Edmondson, the principal, he went away alone, used his surgical skill to stop the bleeding, and never uttered a word to anyone about the occurrence.

The gratitude of the hot-tempered youth knew no bounds, and the incident was long remembered, Mr. Eccles many years afterwards being urged by his erstwhile assailant to visit him at his beautiful home by the Lake of Killarney. Throughout his career Mr. Eccles has been an ardent lover and advocate of the principles of peace, and some years ago he was most cordially received into the Society of Friends. His aim has ever been to obey simply and implicitly the teachings of our Saviour, and it is one from which he never swerved. A man of wide sympathies, he has striven to be at peace with everybody. He has been

a member of the Peace Society and a regular contributor thereto. Notwithstanding his advanced age, Mr. Eccles's labours in the cause to which he has so strenuously devoted his life, are unabated. His zeal for the truth, and readiness to make sacrifices for the good of others are maintained, with an inexhaustible enthusiasm for the glory and service of the Master, reminding one of Shakespeare's description:—

> "A most incomparable man,
> Breathed as 't were to untirable and continuate industry."

The following helpful lines have often been quoted by Mr. Eccles:—

And whilst the helping hand and guiding brain
Are fully wrought,
And whilst the tears that fall for others' pain
Are seeds of thought;
Leave to a deeper love the tears of care thou can'st not dry,
Be tranquil—to tranquility add prayer,
But no vain sigh;
Strength ever grappling with deep human woes
Soon loses breath,
But strength requickened by Divine repose,
Endures till death.

Kindness and consideration for others always brings with it a great reward. It does good to yourself. It improves your character. It brings back

happiness from the happiness of those you help. Jesus Christ, we are told, "went about doing good;" and if we follow His example, we shall have His smile and favour.

For the heart grows rich in giving all,
All its wealth is living grain;
Seeds which mildew in the garner,
Scattered, fill with gold the plain

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